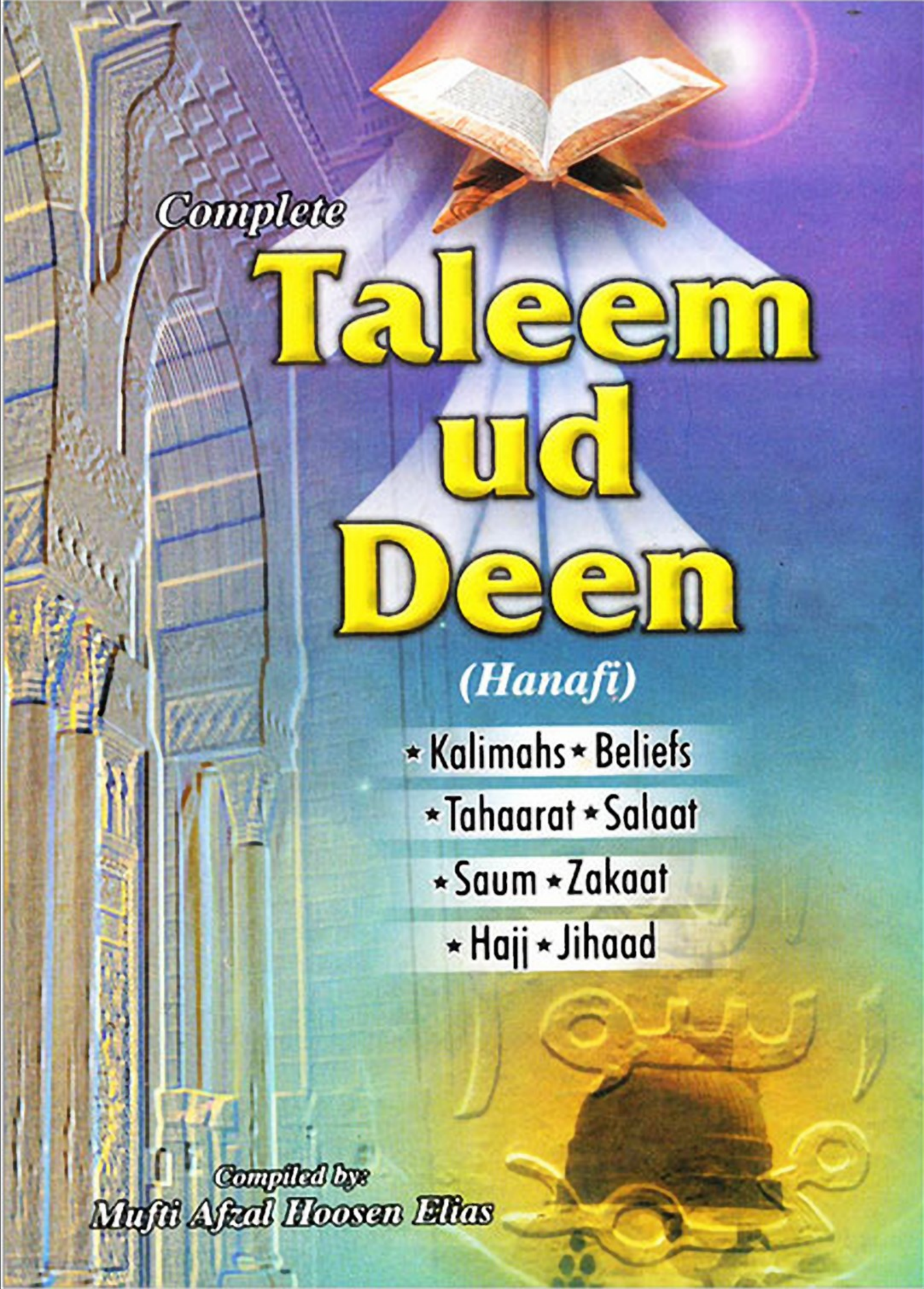

Complete
Taleem ud Deen
(Hanafi)
★ Kalimahs ★ Beliefs
★ Tahaarat ★ Salaat
★ Saum ★ Zakaat
★ Hajj ★ Jihaad
Compiled by:
Mufti Afzal Hoosen Elias

BASIC BELIEFS.

I seek protection in Allaah from shaitaan, the cursed one.

In the name of Allaah, the Most Beneficent, Most the Merciful.

THE FIRST KALIMAH.

Kalimah Taiyyab - Declaration of Faith.

Laa ilaaha illallaahu Muhammadur-Rasulullaah.

There is no deity(worthy of worship) except Allaah. Muhammed (Sallallaahu Alayhi Wasallam) is the Rasul- Messenger of Allaah.

THE SECOND KALIMAH.

Kalimah Shahaadat - Declaration of submission and evidence.

Ash hadu Allaah ilaaha illallaahu wa ash hadu anna Muhammedann abduhu wa Rasuluhu.

I bear witness that there is none worthy of worship except Allaah, and I bear witness that Muhammed(S.A.W.) is His devotee and His Rasul- Messenger.

THE THIRD KALIMAH.

Kalimah Tamjeed - Declaration of Allaah's Glory.

Subhaan Allaahi Walhamdu lillaahi, wa laa ilaaha illallaahu wallaahu Akbar, walaa haula walaa quwwata illaa billaa hil Aliyyil Azeem.

Glory be to Allaah and all Praise is due to Allaah. There is none worthy of worship except Allaah. Allaah is the Greatest. There is no Power and no Strength except with Allaah, the Most high, the Great.

THE FOURTH KALIMAH.

Kalimah Tauheed - Declaration of the Oneness of Allaah.

Laa ilaaha illallaahu wahdahu laa shareeka lahu. Lahul Mulku walahul Hamdu yuhyi wayumeetu bi ya dihil khair, wahuwa alaa kulli shay in Qadeer.

There is none worthy of worship except Allaah, Who is alone and Who has no partner. To Him belongs the Kingdom and for Him is all Praise. He gives Life and causes Death. In His hands is all good and He has Power over everything.

THE FIFTH KALIMAH.

Kalimah Raddi Kufr - Rejection of Atheism.

Allaahumma inni a uzu bika min an ushrika bika shay awwa anaa a'alamu bihi, wa astagh firuka limaalaa a'alamu bihi tubtu anhu wa tabarra'tu minal kufri wash-shirki wal ma aasi kulliha aslamtu wa aamantu, wa aqoolu laa ilaaha illallaahu Muhammedur-Rasulullaah.

O Allaah! I seek protection in You, that I do not join any partner with You knowingly. I seek Your forgiveness from that which I do not know. I repent from its ignorance. I free myself from disbelief and from joining partners with You and from lies and from all sins, I submit to Your will and I believe and declare

that There is none worthy of worship except Allaah and Muhammed (S.A.W.) is the Rasul- Messenger of Allaah.

THE SIXTH KALIMAH.

Imaan-e-Mujmal - Concise Belief.

Aamantu billaahi kamaa huwa, bi asmaa ihi, wa sifaatihi, wa qabiltuhu jami a ahkaamihi.

I believe in Allaah, as He is, with His names and qualities, and I have accepted all His orders.

THE SEVENTH KALIMAH.

Imaan-e-Mufassal - Detailed Belief.

Aamantu billaahi wa malaa ikatihi, wa kutubihi wa Rusulihi wal yow mil aakhiri wal qadri khairihi wa sharrihi minallaahi Ta'aala wal ba' athi ba'dal maut.

I believe in Allaah, His Angels, His Books, and His Messengers, and in the Last Day(of judgement) and that the power of good and bad is from Allaah and in life after death (resurrection).

PREFACE

This book has been compiled for the benefit of all those who are sincerely seeking the TRUTH, the correct way of life and the total recipe for peace in both the worlds.

In it are outlined, very briefly, the merits and beliefs of Islaam, the beauty of which any thinking person would easily perceive. For the person wishing to accept Islaam, some of the myths regarding conversion have been expelled, and the easy, uncomplicated system - as found in every aspect of Islaam - of conversion is explained.

After accepting Islaam in belief, the need for practice arises. This need is best fulfilled by joining a movement which directs towards practicality. Knowledge alone is not of much use unless put into practice.

Islaam cannot be learned from books alone. The Rasul of Allaah (Sallall☐hu alayhi wasallam) taught Islaam on a far greater scale by the practical example he set. Indeed, practice illustrates and illuminates Islaam much more than modern-day conferences and mere lip service.

May Allaah guide the readers, both Muslim and Non-Muslim to understand the simplicity and rationality of beautiful Islaam.

BELIEFS IN ISLAAM

Praise be to Allaah, the Rabb of the worlds, the beneficent, the Merciful.

Basically, the Muslim creed is contained in the following declaration:-

I bear witness that there is no one worthy of worship but Allaah.

I bear witness that Muhammad is his Servant and Messenger (Peace be Upon Him).

A Muslim believes that Allaah Ta'aala is one and has no partner. Nothing has a resemblance to Him. Nothing is beyond His ability. No one is worthy of worship but Him. He is Eternal with no beginning, and Everlasting with no end. Nothing exists, but with His will. Comprehension does not encompass Him, and thought cannot understand Him. He is Ever-living and Ever-watching over His creatures.

A Creator with no need; A Provider with no responsibility;
A Reviver of the dead on the Day of Resurrection. He is Powerful over everything. Everything is in need of Him and everything is easy for Him. There is nothing like Him. He is the All Hearing and Seeing. He created man and predestined their lot and portion and fixed their life span. He knows what they will do before their creation. He orders them to be obedient to Him, and prohibits disobedience. Everything in nature runs according to His power and will. Whatever He wills for his creatures, it will be, and whatever He does not, will not be. He guides to

the right way whomever He pleases. He is Exalted above opposites or equals. Nothing runs counter to His predestination, His rule or His order.

A Muslim believes that Nabi (Prophet) Muhammad (Peace be Upon Him) is His servant and messenger, the seal and last of all Prophets and Messengers. Every claim to Prophethood after him is false. He was sent as a guidance to all mankind.

A Muslim believes that al-Qur'aan is the Word of Allaah revealed to the Nabi (Prophet). It is not created like the speech of man.

A Muslim believes in the physical nature of Jannat (Paradise), and Jahannum (Hell).

A Muslim believes that Muhammad (Sallallaahu alayhi wasallam) is the last and final Rasul of Allaah.

A Muslim believes that wahi - Divine Protected Revelation - terminated with the passing away of Muhammad (Sallallaahu alayhi wasallam).

A Muslim believes that no new Rasul or Nabi is to come after Muhammad (Sallallaahu alayhi wasallam) and Isa (Jesus) (Alaihis-Salaam) will come as an Ummati (follower) of Muhammad (Sallallaahu alayhi wasallam) without losing his previous state of Rasul (Prophethood).

A Muslim believes in the Minor and Major signs preceding the Day of Judgement as predicted by Muhammad (Sallallaahu alayhi wasallam).

A Muslim believes in the Major signs, such as the appearance of Mahdi (the saviour and guided one); appearance of Yajooj and Majooj (Gog and Magog); the sinking of the earth and the emergence of smoke; the appearance of Dajjal (anti- Allaah); the rising of the sun from the west; the appearance of a talking beast; the blowing of a cold wind; the rule of non-believers in Africa and the spreading of the fire with all details as explained in authentic ahadith, i.e. sayings of Muhammad (Sallallaahu alayhi wasallam).

A Muslim believes in the Aa'raaf (place between Jannah and Jahannum) which will eventually cease to exist.

A Muslim believes that the vision of the believers of Allaah in al-Jannah is true, with no similitude of our vision of things in this world, as He said:

> *"Some faces that day will beam in brightness and beauty looking towards their Rabb" (Q. 75:23-23).*

A Muslim believes in Isra and the Mi'raj (Ascension of Nabi Sallallaahu alayhi wasallam), and that the Mi'raj (ascension to the heavens), was in body and soul.

A Muslim believes in al-Hawd or the Blessed Reservoir which removes thirst forever from the blessed ones according to the authentic books of Hadith.

A Muslim believes in the Big Shafa'ah i.e., the intercession of Nabi (Sallallaahu alayhi wasallam) to Allaah on the Day of Judgement, which will relieve mankind from the torment and anguish of waiting for requital. A Muslim also

believes in the smaller Shafa'ah of the Prophet on behalf of some sinners so that they may receive the forgiveness of Allaah.

A Muslim believes in the covenant with Allaah which He drew from the children of Adam, as He has said:

"When your Rabb drew forth from the children of Adam, from their loins, their descendants, and made them testify concerning themselves saying: *"Am I your Rabb who cherishes and sustains you?"* they said: *"Yes, we do testify."* This lest you should say on the Day of Judgement: *"Of this we were never mindful".* (Q.7:172).

This covenant means that Allaah bestowed on mankind certain powers and faculties, whose possession creates special obligations which must be faithfully discharged.

A Muslim believes that Allaah knows from eternity, and in definite quantity, who will enter Jannah (Paradise) and who will suffer the torment of Jahannum (Hell).

A Muslim believes that happy and blessed people are such because of Divine pre-determination and the miserable are such because of Divine pre-determination.

A Muslim believes in al-Lawh, the "Slate", or the eternal record of Allaah concerning everything in the seen and unseen worlds.

A Muslim believes in al-Qalam, the "Pen", which refers to the recording of everything.

A Muslim believes that none can interfere with or change that which is recorded in the al-Lawh.

Thus a Muslim believes that Allaah Ta'aala has foreknown everything and ordained everything in a definite and fixed manner with no alteration, no changing, no opposition, no decrease and no increase. A Muslim also believes that Allaah gave us limited freedom of action to deserve reward or punishment, but this freedom is still within the confines and will and power of Allaah.

A Muslim believes in al-Arsh, "Throne" and al-Kursi, the "Seat of Power", which cannot be comprehended by our minds; and that Allaah is not in need of "Arsh "or " Kursi"
A Muslim believes in all the miracles of the Ambiyaa (Prophets) and Messengers that are mentioned in the Noble Qur'aan.

A Muslim believes that Allaah Ta'aala referred to Ibrahim (Alaihis-Salaam) as a "friend" and that He talked to Musa (Alaihis-Salaam) in an audible voice.

A Muslim believes in the virgin birth of Isa (Alaihis-Salaam) and in all his miracles that are mentioned in the Qur'aan and that Allaah saved him from crucifixion and raised him to heaven.

A Muslim believes that Allaah revealed the Injil to Isa (Alaihis-Salaam) and the Tawrah to Musa (Alaihis-Salaam) and the Suhuf to Ibrahim (Alaihis-Salaam) and the Zabur to Dawud (Alaihis-Salaam).

A Muslim believes that these Divine Books were the Word of Allaah as is the Qur'aan.

A Muslim believes in the twenty five Prophets and Messengers who are mentioned in the Qur'aan and that Allaah Ta'aala sent many other Messengers and Prophets who are not known to us by name. While we do not make distinction among the prophets and Messengers, we believe that Allaah raised some in rank over others, as stated in the Qur'aan.

A Muslim believes that all people who face Qiblah (north - east direction) in prayer are Muslims, so long as they believe in ALL that which was revealed to Muhammad (Sallallaahu alayhi wasallam) and in that which he spoke.

A Muslim does not separate from, or differentiate between the generality of the Muslim community. We see in the jama'ah (the general community of Islaam), the truth, and consider division in Islaam as misguidance and an evil temptation of the Shaytaan.

A Muslim wishes good and reward for all Muslims, but does not promise or declare by his own judgement that anyone in particular will be granted Paradise or be sent to Hell.
A Muslim seeks forgiveness from Allaah for every Muslim, and does not regard anyone hopeless of receiving mercy from Allaah.

A Muslim believes that the essence of faith is the same in the heart of every Muslim, and the grades or ranks among them differ according to their difference in piety.

A Muslim believes that all believers are protected and guarded by Allaah, and that the best of them are those who are most obedient to Allaa.

A Muslim believes that real faith is the belief in Allaah, His Angles, His Books, His Messengers, the Hereafter, the Resurrection of the dead on the Day of Judgement, and the predestination by Allaah, whether good or bad, sweet or bitter. A Muslim believes that Ahl-ul-Kabir, those who commit major sins, among Muslims are not doomed to eternal punishment in Hell, if they died believing in the Oneness of Allaah, even if they did not declare repentance before they met Allaah. Such sinners are under the judgement of Allaah alone. He may forgive whoever He pleases as stated in His Divine Words: "*Allaah does not forgive that partners should be set up with Him, but He forgives anything else to whom He pleases".* (Q. 4:48).

A Muslim also believes that Allaah, according to His justice, may punish sinners in Hell and then bring them out of it by His Mercy or by the intercession of the pious among His servants and then bring them forth to Paradise.

A Muslim offers prayer for every dead Muslim but He does not judge or declare by His Judgement that a particular one is deserving of Paradise or Hell.

A Muslim does not say to a fellow Muslim that he is a Kaafir (disbeliever) or Munaafiq (hypocrite) so long as his faith is hidden in his heart and he does not commit or declare a grave sin knowingly, but Muslims are left to their hearts, and submit their condition to their Creator, Who knows the hidden secrets of His servants.

A Muslim does not draw any weapon to threaten the life of any Muslim except in justice according to the Law of Islaam.
A Muslim obeys Muslim leaders so long as they rule and act according to the Law of Allaah and His Messenger.

A Muslim follows the generality of Muslims and does not follow the excesses, nor divisions, nor does he follow any innovations in Islaam. Muslims love the people of justice and faithfulness and dislike the people of injustice and deceit.

A Muslim believes in Resurrection, in the Requital, in Reward and Punishment and in the Mizan, the balance of Requital, in the Hereafter for our deeds in this life.

A Muslim believes that Jannat (Heaven) and the Naar (Hell fire) are already created and are everlasting.

A Muslim believes that Allaah does not put a burden on His servants beyond their ability to bear, because of His Mercy and Kindness, without being under any obligation to do so.

A Muslim believes that supplication and charity given by the living Muslim in the interest of a dead Muslim is beneficial to the dead and hopefully accepted by Allaah.

A Muslim loves all the companions of the Prophet (Sallallaahu alayhi wasallam) and does not speak of anyone of them except with reverence and respect. Love for them is a sign of good faith and hatred for anyone of them is a mark of hypocrisy.

A Muslim believes that the Khilaafat or succession of the administration of Islaam after the Prophet (S.A.W.) went to Abu Bakr, Umar, Uthman and Ali (RadhiAllaahu-anhuma) in this order and in justice.

A Muslim believes that the Blessed Ten to whom the prophet was inspired by Allaah to promise Paradise to are also deserving of our testimony as such. They are Abu Bakr, Umar, Uthman and Ali (RadhiAllaahu-anhuma), Addur-Rahmaan bin Auf, Talh'a bin Ubaidullah, Zubair bin al Awwaam, Sa'd bin Abi Waqqas, Sa'id bin Zaid, `and Abu' Ubaida bin al Jarrah. May Allaah Ta'ala be pleased with them all.

A Muslim believes that all scholars, from the past generation of Islaam (the al-Tabi-een), down to the present generation of scholars and pious learned people of Islaam cannot be mentioned except with praise and appreciation. Whoever mentions one of them with contempt is astray from the right way.

A Muslim believes in the marks and signs of the end of this world which predict the Day of Judgement, whose nearness is mentioned in the Qur'aan and in the authentic Sunnah. Among such signs is the coming of ad-Dajjal or the "Great Imposter", the rise of the sun from the west and ad-Dabbah or the "Beast" which will arise from the earth (Q.27:82).

A Muslim does not consult or believe in an astrologer or soothsayer, and he does believe in the reality of Jadoo (black magic).

A Muslim believes that the Religion with Allaah from the beginning of the world until its end is Islaam as Allaah Ta'aala said:

> *"Surely, the Deen (Religion) with Allaah is Islaam". (Q.3:19).*
> *"If anyone desires a religion other than Islaam never will it be accepted from him". (Q. 3:85).*

We call on Allaah to witness that this is our Faith. We pray, sincerely that He aid us in holding fast to it.

SALAAT MADE EASY

INTRODUCTION

Definitely all Praise is for Allaah. We seek refuge in Allaah from the evil within ourselves and from our evil actions.

Whomsoever Allaah guides, none can misguide. I bear witness that none has the right to be worshipped but Allaah, alone, having no partner and I bear witness that Hadhrat Muhammad (S.A.W) is His obedient servant and Rasul. Blessings be upon the Sahaabah(R.A).

"Salaat Made Easy' is an easy to understand compilation of laws based on the text of the famous book, "Nurul Essa" by Sheikh Abdul Iklaas Hassanul Wafai Shurumbulay Hanafi (R.A.).

This book can be used as a revision text in Adult Classes and Madressahs. Also it will be extremely useful for those who have newly accepted Islam.

Kindly make Duaa that Allaah Ta'aala accepts this book just as He has accepted its original.

A.H.Elias (Mufti)
Zil Haj 1414
June 1994

"Salat is made an obligation on the believers to be observed at its appointed time" (Q 4:103)

FACTORS WHICH MAKE SALAAT OBLIGATORY

Three factors necessitate Salaat:
1.Islam
2.Maturity
3.Sanity
Children should be commanded to perform Salaat at 7 years of age and punished for neglecting it when they are ten (Ahmed ibn Hambal Musnad 11.180)

TIMES OF SALAAT

There are 5 times of obligatory (Farz) Salaat:-
1.Time of FAJR (Dawn Salaat)
It starts from true dawn daybreak, when a horizontal whiteness appears on the horizon until a little before sunrise.
2.Time of ZUHR (Noon Salaat)
Its starts when the sun passes its meridian (zenith after Zawwal) and ends when the shadow of an object doubles.
3.Time of ASR (Late afternoon Salaat)
Its starts when the shadow of an object doubles and ends at sunset.
4.Time of MAGRIB (Sunset Salaat)
Begins at sunset until all whiteness disappears from the horizon. (approximately 1 hr. 20 minutes after sunset)
5.Time of ISHA and WITR (Evening and Witr Salaat)
Starts from when all redness disappears from the horizon until True Dawn (daybreak).
The Witr cannot be read before Esha since the sequence is necessary to maintain.
One performing Haj can combine the Zuhr and Asr on the plain of Arafat during the time of Zuhr on condition that he is in Ihraam and the Jamaat is led by the Ameer of Haj.

The Haji should combine the Magrib and Esha at the time of Isha when in Muzdalifah. It is not permissible for the Haji to perform the Magrib on route to Muzdalifah.

PREFERRED SALAAT TIMES

1.It is Mustahab (preferable, praiseworthy) for men to perform Fajr when there is more brightness in the sky. For women it is Mustahab when it is not yet bright.
2.In summer Salaat should be performed at a time when the day is cooler, and should hasten it in winter, except when it is overcast.
3.To delay the Asr as long as the sun does not change color (becomes yellow). To delay more than this is highly disliked. In overcast conditions Asr should be hastened (read earlier than its preferred time).
4.Magrib should also be hastened except when overcast.
5.Similarly, Isha is to be delayed up to the first third (1/3) of the night but hastened when overcast. To delay until midnight is permissible but after this it is highly disliked.
6.To delay the Witr to the last part of the night on condition that one is certain of awakening at that time.

PROHIBITED SALAAT TIMES

There are 3 times during which no Fardh or Wajib (which became due upon person before the start of these times), Salaat can be performed.
1. From sunrise to after it has risen,
2. When the sun is at its zenith at midday until it shifts from its position,
3. When the sun turns yellow until it sets.

However, those Salaats, which becomes incumbent during these times can be performed within them, but will be Makrooh (undesirable), e.g.
1. Janaazah Salaat once it is ready or

2. Sajdah Tilawat of an Ayat recited in these times.

Likewise it is valid although, Makrooh to perform the Asr of the same day after the sun turns yellow.
In the prohibited times all Nafl (optional) Salaats are Makrooh Tahrimi (highly detested) even though they have some cause e.g.

a. An oath was taken to perform the Salaat.
b. The 2 Rakaats, which become necessary after performing Tawaaf.

TIMES WHEN NAFL SALAAT IS MAKROOH

1.After the rise of True Dawn *except the 2 Sunnats of Fajr)
2. After Fajr
3. After Asr
4. After Magrib Salaat
5.When the Imam climbs on the Mimbar (pulpit) for the Khutbah (sermon) and until he completes the Salaat
6. When the Iqamat is called (except for the Sunnats of Fajr which may be performed even at that time)
7. Before Eid Salaat, even at home
8. After the Eid Salaat in the Masjid or Eidgah
9. Between the combined Salaats on the plains of Arafat and Muzdalifah during Haj
10. When the time of performing the Fardh Salaat is very little
11. When one needs to relieve oneself
12. When food is brought to one's presence and one desires it
13. When anything is present which prevents the mind from concentration on the Salaat and impairs the submission of the mind to Allaah in it.

ADHAAN

The Adhaan and Iqaumah are Sunnat Muakkidah for: -

a. Fardh Salaat and Jumuah
b. For Ada (schedule times) and Qaza (after time)

c. For one who is in his hometown and a Musafir (traveler according to Shariah)
d. For men, but it is Makrooh for women.

"Allaahu Akbar" is said four times at the beginning, and twice at the end. No undue pulling should be made of the two Shahadats.
In the Adhaan of Fajr "As Salaatu Khayrun Minan Nawm" is to be added twice after "Hayya alal Falah".
In Iqaumah, "Qad Qaumatis Salaatu" is added twice after "Hayya alal Falah"
In Adhaan, every sentence is said with a pause but in Iqaumah it is said quickly.
Adhaan is not valid in any other language other than Arabic.
1.The person who calls out the Adhaan is called a Muazzin.
2. It is Mustahab that the Muazzin be pious, one knowing the Sunnat of Adhaan and the proper times of Salaat.
3. He should be in the state of Wudhu and face the Qibla except if he mounted on an animal or (out of necessity e.g.) on a train, etc.
4. It is Mustahab that he inserts his two fingers in his ears, and turns his face to the right side when saying, "Hayya alal Salaah", and to the left side when saying, "Hayya alal Falaah". He may turn completely in the dome if the sound does not reach in all directions.

The Adhan and Iqaumah should be separate to allow the regular Musallees to present themselves comfortably for congregation Salaat but at the same time the Mustahabh time of Salaat performance must not be missed. Time between Adhaan and Iqaumah of Magrib should be the time taken to recite three Ayats of the Quraan or one long verse or the time taken to walk three steps.

After the Adhaan one can, in order to gather people for Salaat call them by saying "Salaat, Salaat, O performers of Salaat'
It is Makrooh: -

a. To call the Adhaan in a singing tone

b. Call Adhaan without wudhu or ghusal
c. By a boy who cannot understand
d. By an insane or drunk person
e. By a woman
f. By a faasiq (disobedient Muslim)
g. By one sitting
h. Talking during Adhaan and Iqaumah
i. To give Adhaan and Iqaumah of Zuhr Salaat in a town only on Fridays.

It is Mustahab to repeat the Adhaan while the Muazzin spoke but not the Iqaumah. Both (Adhaan and Iqaumah) will be made for Qaza Salaat. Likewise, both will be made for the first of several Qazas. It is Makrooh to omit the Iqaumah, but the Adhaan must be only performed for the first one – provided that these are performed at one time.

WHAT TO DO WHEN HEARING ADHAAN

1.When one hears the Adhaan, then be silent and repeat after the Muazzin.
2. When the Muazzin says, "Hayya alal Salaat" and "Hayya alal Falaah" one should say 'La howla wa la quwwata illa billahil aliyil atheem' [there is no ability and no power except with Allaah, The All High – The All Great].
3.When the Muazzin says, "As Salaatu Khayrum minan nawm" in the Fajr Adhaan, they say, 'Sadata wa barakta' [you have spoken the truth and have done good] or 'Masha Allaah' [whatever Allaah wills happens].
4. On completion of the Adhaan, both the Muazzin and the listener should say:

"Allaahumma, Rabba hadihid da'wati taaimati, wa Salaatil qaauimati, ati Muhammada nil waseelata, wal fadeelata, wab athu Maqumam Mahmooda nil lathee wa adtahu, innaka la tukliful meeaad."

"Allaah, thee Rabb of this perfect call to this Salaat to be established, grant Muhammad the means and excellence and raise him to 'Maqaume Mahmood' (the commendable station) You promised him"

FACTORS REQUIRED FOR VALIDITY OF SALAAT

There are 29 factors necessary for Salaat to be valid:
1.Purity from major and minor impurity (also from menstruation and childbirth bleeding).
2. Purity of the body, clothing and place of Salaat from such a measure of filth that is not forgiven.
3. The places where the feet, hands, knees and forehead are to be placed have to be pure.
4.Satre Aurat covering of those parts that are prescribed by Shariat (navel to knee for men and complete body for women).
5.Facing the Qibla: a person who sees the Kaabah must face it and for those who do not see it, even if they are in Makkah, it is 'obligatory' only to face in the direction of the Kaabah.
6.Presence of the time of Salaat (obligatory).
7.To be firmly convinced that the time of Salaat has already started.
8.Niyyat (intention) of Salaat.
9.Saying "Allaahu Akbar" (Allaah is the greatest) – Tahrima at the start of Salaat without separating it from the intention (e.g. by speaking).
10. Saying Tahrima while standing, before going for Ruku (before bowing).
11. The Tahrima should be made before not the intention.
12. To recite the Tahrima so audibly that one cannot hear himself.
13. For the Muqtadi (one following the Imaam) to make intention of following the Imaam.
14. To specify which "obligatory" Salaat is being performed.
15. The intention for Wajib Salaat has to be specifying of Nafl Salaat is not compulsory.

16. To stand for the Fardh and Waajib Salaat. One is allowed to sit for Nafl Salaat even without an excuse.
17. Qiraat (recitation of Quraan) even though it be one Ayat in the first 2 Rakaats of the Fardh Salaats and in every Rakaat of the Nafl Sunnat and Witr Salaats. There are no specified portions of the Quraan to be read for the Salaat to be valid. The Muqtadi should not recite anything but should listen attentively to the Imaam and remain silent. If he reads any Qiraat it will be Makrooh Tahrimi.
18. Ruku (Head and hips to be on equal level for males).
19. Sajdah should be made on a hard surface that can be felt and upon which the forehead remains stable and firm even though it be upon one's palm or the edge of a cloth. The place of Sajdah must be Paak (clean). It is necessary to prostrate with the hard part of the nose and the forehead. Prostration by the nose only is not correct except if the forehead is injured, etc.
20. The place of prostration must not be more elevated by more than half a cubit from the place of the feet. If so then prostration is not valid, except in huge crowds where one is forced to prostrate on the back of another who is performing the same Salaat.
21. To place the hands and knees on the same surface whilst in Sajdah.
22. To place at least some part of the toes on the surface. To place only the outer position of the feet on the surface will not suffice.
23. Bowing (Ruku) must precede Sajdah (prostration).
24.To rise from Sajdah to a position close to sitting.
25. To return from sitting posture the second Sajdah.
26. To sit for the Qaidah Aakhirah (last sitting) to the extent of time in which at least the Tashahhud can be read.
27. Performing the Qaidah Aakhirah (last sitting) after all acts of Salaat.
28. Performing all acts of Salaat whilst awake.

29. To have full knowledge of the procedure of Salaat and all its Fardh aspects so that one knows the Sunnat aspects, and one doe not perform a Fardh with the intention of Nafl, etc.

THE FARDH ACTS DURING SALAAT ARE

a. Qiyam (standing)
b. Qirat (reciting of a Quranic verse)
c. Sajdah

Some mention that Qaaidah Aakhirah (as explained in (24) is also Fardh.

WAJIB ACTS OF SALAAT

There are 18 Wajib acts of Salaat.
1. Recitation of Surah Fatiha
2. Reciting any other long Ayat or 3 short Ayats to Surah Fathiha in the first 2 Rakaats of the Fardh Salaat and in all Rakaats of the Witr, Sunnat and Nafl Salaats.
3. Specifying the reading of the Sura Fatiha for the first 2 Rakaats of the Fardh Salaat.
4. To recite Surah Fatiha before the Surah (Ayat).
5. To make Sajdah with the nose and forehead.
6. To make the second Sajdah of the first Rakaat before proceeding to any other action.
7. To perform every posture with ease and calm.
8. To perform the first sitting (Qaidah Aula).
9. To recite the Tashahhud in the first sitting (Qaidah Aula first sitting after 2 Rakaats).
10. To recite the Tashahhud in the last sitting.
11. To stand immediately for the 3rd Rakaat after the Tashahhud (with out delay).
12. Making Salaam 2 times (once to the right and one to the left), to say the words "As Salaam" is Waajib, to say "Alaykum" is Sunnat e Muakkidah.
13. To read Dua e Qunoot in the Witr Salaat.

14. To recite Takbeer of the Eid Salaat.
15. Specification of the words Allaahu Akbar for the start of every Salaat except the two Eids.
16. To say the Takbeers of Ruku before going in Ruku in the second Rakaat of the 2 Eids.
17. For the Imaam to recite the Qiraat aloud in the following Salaats Fajr, first two Rakaats of Magrib and Esha (even though Qaza), Jumuah, 2 Eids, Taraweeh and Witr of Ramadhaan.
18. To recite the Qirat silently in Zuhr, Asr, 3rd Rakaat of Magrib, 3rd and 4th Rakaat of Esha and all Nafl Salaats during the day.

The Munfarid (one performing Salaat alone and not in Jamaat) has the choice of reading audibly or not in those Salaats wherein Qiraat is audible. A person performing Nafl Salaat during the night also has this choice.
If a person omitted the recitation of a Surah in the first 2 Rakaats of Esha, he should read it audibly in the second two Rakaats with Surah Fatiha. However if Surah Fatiha was omitted it will not be repeated in the last two Rakaats, but make Sajdah Sahw (prostration of forgetfulness).

SUNNATS OF SALAAT

There are 51 Sunnats in Salaat:
1.Lifting the hands for Takbeer Tahrima (Allaahu Akbar at the start of the Salaat). Up to the ears for a man and up to the shoulders for a woman.
2. Spreading the fingers when saying the Tahrima.
3. The Muqtadis should recite the Tahrima simultaneously with the Imaams.
4. A man should place his right hand over the left below the navel. By placing the inward his right palm over the outward part of the left palm, holding the waist with the middle finger and the thumbs spread out to form a ring.
5. A woman should place her hands on the chest without forming a ring.

6. To recite Thana.
7. To recite Ta'awwuz before Qiraat.
8.To recite Bismillaah (Tasmiya) at the beginning of every Rakaat before reading Surah Fatiha.
9. To recite 'Aamin' (Allaah accept our prayers) on the completion of Surah Fatiha.
10. To recite "Rabbanna wa lakal Hamd" after Ruku, before Sajdah.
11. To recite all the above (6-10) inaudibly.
12. Not to bow the head whilst saying Takbir Tahrima.
13. For the Imaam to recite Takbeer audibly.
14. To recite, "Sami Allaah li man Hamida" when rising from Ruku.
15. Men should spread their feet to the measure of 4 fingers when standing and women should keep their feet together.
16. To recite from the following after Surah Fatiha.
    a. Tiwale Mufassil (long Surahs) in the Fajr and Zuhr. (i.e. those Surahs from and including Surah Hujuraat up to Surah Burooj).
    b. Aswaate Mufassil (medium length Surah) in the Asr and Esha (i.e. those Surahs from and including Surah Burooj up to Surah Bayinah).
    c. Qisaare Mufassil (short Surahs) in Magrib Salaat (i.e. those Surahs from and including Surah Bayyinah up to the end of the noble Quraan).

    The above Surahs are applicable to a Muqeem (non Musafir). A Musafir may read any Surah desired.
17. To lengthen the first Rakaat of the Fardh of Fajr only.
18. To praise Allaah in Ruku.
19. By saying "Subhana rabi yal azim" 3 times.
20. To grasp the knees with the hands in Ruku (for men).
21. Spreading the fingers in Ruku for men and not for women.
22. To keep the legs straight in Ruku.
23. To keep the back flat in Ruku for men.
24. To keep the head level to the buttocks in Ruku (for men).
25. To lift the head and rise from Ruku.
26. To stand at ease after Ruku.

27. When making Sajdah, to place the knees on the surface first, then the hands and lastly the face.
28. Withdrawing these in the opposite way when standing from Sajdah.
29. Saying Takbeer (Allaahu Akbar) when going to Sajdah.
30. Saying Takbeer when rising from Sajdah.
31. Placing the head between the palms when performing Sajdah.
32. Glorifying Allaah in Sajdah by saying "Subhana Rabi al a'la" three times.
33. For a man to keep his stomach away from his thigh, his elbows away from his sides and forearms away from the ground.
34. For a woman to contract her body so that the stomach is pressed against the thighs.
35. Render Qaumah properly (i.e. standing for a little while between Ruku and Sajdah).
36. To sit between the two Sajdahs (Jalsa) as in Tashahud.
37. To place the hands upon the thighs during the Jalsa as in Tashahud.
38. To spread the left leg and raise the right making the toes face Qibla for men.
39. A woman should sit the buttocks on the ground.
40. To raise the right index finger during the Tashahud, raising when saying "la ilaha" and lowering when saying "illa Allaahu".
41. To recite Surah Fatiha in all Rakaats following the first 2 Rakaats.
42. To recite Durood upon Nabi (S.A.W) during the final sitting.
43. To follow by reading a Dua using words found in the Quraan or a Hadith but not in the words of common people.
44. To turn the face first to the right then to the left when making Salaam.
45. For the Imaam to make intention for all people following him, the angels and the pious jinn.
46. For the person following the Imaam to include the Imaam in his intention whenever he is standing. If he is directly behind the Imaam he should include him in both the Salaams together with the people, angels and the pious jinn.
47. For a Munfarid (one performing Salaat alone) to only intend for the angels in his Salaam.
48. To say the second Salaam in a softer tone than the first.
49. The Salaam of the Muqtadi (follower) and the Imaam should be simultaneous, (not after it).
50. To begin the Salaam from the right side.
51. The Masbooq (late comer in Salaat) should wait for the Imaam to complete both Salaams (i.e. once the Imaam starts the second Salaam), he should stand to complete Salaat.

THE AADAAB (ETIQUETES) OF SALAAT:

These acts are for perfection of the Salaat but not for its validity.
There are 10:

1. For a man to remove his hands from his sleeves when saying Takbeer (a woman will cover them for fear of uncovering her forearms).
2. For the Musalli (one performing Salaat) to look at the place of Sajdah when standing.
3. To look at the feet in Ruku.
4. To look at the tip of the nose on Sajdah.
5. To look at the lap when seated.
6. To look at the shoulders when making Salaam.
7. To resist coughing (as far as possible).
8. To cover the mouth when yawning.
9. To stand for Salaat when "Hayya alaa falah" is called.
10. For the Imaam to begin Salaat when "Qad Qaumatis Salaat" is said.

THE METHOD OF PERFORMING SALAAT FOR MEN

When a man intends to perform Salaat he should remove his hands from his sleeves. Then he should raise his hand with the ears, palms facing Qibla and fingers neither spread nor closed

together. This should be coupled with the making for intention of that Salaat. thereafter he should place the right hand upon the left below the navel (as previously described) immediately after the Tahrima without delay.
Now the Thana will be read

Subhanaka, Allahumma, wa bihamdika, wa tabarakas muka wa ta'ala jadduka wa la ilaha ghayruk.
Pure are You, Ya Allaah. Praise belongs to You. Blessed is Your name. Exalted is Your dominion. There is no illah but You.

Every Musalli should read Thana. Then the Ta'wwuz is read silently for the Qiraat. The Masbuq (late comer) will also read it but not the Muqtadi (follower).
Ta'awuz is:

A udhu billahi mina shaytaunir rajeem
I seek the protection of Allaah from Satan the rejected.

Then read Tasmia silently. Tasmia should be read only before Surah Fatiha in every Rakaat. (It will also be valid to recite it before the Surah following the Fatiha).
Tasmia is:

Bis milla hir Rahma nir Raheem.
In the name of Allaah, most Gracious, Most Merciful.

Then Surah Fatiha should be read.
After the Fatiha the Imaam and the followers should say Aamin silently (i.e. voice should be audible to oneself).
Then a Surah or three Ayats should be read. Then say Allaahu Akbar and calmly bow into Ruku, keeping the head and buttocks at the same level, clasping the knees with the hands, spreading the fingers and recite this Tasbeeh three times.

Subhana Rabi yal Adheem
Glorified is my Rabb, the Greatest.

[The saying of Allaahu Akbar should start with the bowing .]

Then lift the head calmly saying,

Sami Allaahu li man Hamida
Rabbana lakal Hamd.
Allaah hears one who praises Him.
Rabb, to You belongs all types of complete praise.

This is for the Imaam and the Munfarid.
The Muqtadi should only say Rabbana lakal Hamd.
Then proceed to Sajdah saying Allaahu Akbar, placing the knees on the ground first, then the hands and thereafter the face between the palms.
Prostrate with the nose and forehead and do so in a state of ease and calm. Glorify Allaah by reciting this Tasbeeh at least three times.
Subhana Rabbi yal a'la
Glorified is my Rabb, the most Exalted while the head is on the ground.
The abdomen should be kept away from the thighs, the arms away from the armpits and if there is no crowd, direct the toes and fingers towards the Qibla.
After the first Sajdah, the Musalli should sit up calmly placing the hands upon the thighs . thereafter recite Allaahu Akbar and perform the second Sajdah with ease. Once more the Tasbeeh "Subhana Rabbi yal a'al" is read at least three times with the same Sajdah posture. Thereafter lift the head from Sajdah saying "Allaahu Akbar" and stand up, without supporting the hands against the ground and without sitting. (Rise preferably on the toes). This completes one Rakaat. The second Rakaat is performed like the first except there is no Thana and Ta'wwuz.
Once the man has completed the two Shadahs of the second Rakaat , he should place his left foot flat upon the ground and sit thereon while keeping the right foot upright .The toes of the right foot should face the Qibla. The hands should be placed upon the thighs with the fingers apart.

Tashahud narrated by Hadhrat Ibn Muusad (RA) should be recited.

At tahiyyatu lilaahi, was salawatu wat tayibatu As salaamu alayka, ayyu han nabiyyu, wa Rahmatulaahi wa barakatu. As salaamu alayna, wa ala ibadillahis sauli heen. Ashadu anna Muhammadan abduhu wa Rasuluhu.
"All types of perfect greeting are for Allaah and so too are all prayers and all that is good. Salutation is to you, O Nabi and also on you are Allaah's mercy and blessings. Salutations to us to the pious servants of Allaah. I bear witness that there is no illah but Allaah and I bear witness that Muhammad is His servant and Rasul."

An indication with the forefinger of the right hand will be made , lifting it when reading the negation (i.e. when saying 'LA') and lowering it when reading the affirmation (when saying illal lahu). Nothing will be added to the Tashahud in the first Qaidah (sitting) of a four Rakaat Salaat.

Surah Fatiha will be read in all Rakaats after the first two Rakaats. On completing of all Rakaats, one will sit and read the Tashahud as above. Then read Durood upon Nabi (S.A.W).

"Allahumma salli ala Muhammadew, wa ala ali Muhammadin, Kama sallayta ala Ibrahima wa ala ali Ibrahima Innaka hamidum majeed. Allahumma barik ala Muhammadew, wa ala ali Muhammadin, Kama barakta ala Ibrahima, wa ala ali Ibrahima, Innaka hamidum maajeed."
Allaah, grant mercy on Muhammad and to the members of the family of Muhammad, as You granted mercy to Ibrahim and to the members of the family of Ibrahim. Allaah bless Muhammad and the members of the family of Muhammad, as you blessed Ibrahim and the members of the family of Ibrahim. Surely You are All Laudable, All Glorious.

Then a Duaa is recited from the Quraan or a Hadith. Usually this is read:

Allahumma, inni dhalamtu nafsi dhulman kathiran, wa innahu La yaghfirudh dhunuba illa anta fagh fir li maghfiratam min indika war hamni, innaka antal ghafur rur Raheem.
Allaah I have done tremendous wrong to my soul, and no one but you can forgive sins, so completely forgive me through Your special favor and bestow mercy upon me. Surely it is You who are the Most Forgiving, Most Merciful.

The Salaam is made first to the right and then to the left.

As salamu Alaykum wa Rahmatullaah.
May peace be upon you and also Allaah's mercy.
The intention of the Salaam will be for all those who are with and details have already been previously explained.
Salaat with Jamaat for men who have no valid excuse is Sunnat Muakkidah.

THE SALAAT OF WOMEN

The Salaat of women is similar to that of men, apart from some variations in certain Shar'ie Directives that shall be outlined below. Women should study these Shar'ie Directives carefully and perform their Namaazes accordingly:-

1. At the time of "Takbeer -e- Tahreema", the woman should lift up her hands till the shoulders, in such a manner that they are in line with the shoulders.
2. At the time of "Takbeer -e- Tahreema", she should keep her hands underneath her veil, robe, etc.
3. After having executed the "Tahreema", she should now place her hands on the chest.
4. The manner of doing this is that the palm of the right hand should rest on the back of the left hand.
5. The fingers of each hand should be kept well pressed so as to touch one another.

6. When going to Ruku , she should bend just sufficient enough as to let the fingers reach the knees.
7. The hands should be placed on the knees with the knees with the fingers of each hand pressed close together.
8. Both arms should be well pressed against the sides of the body.
9. The ankles should be joined as to touch each other.
10. The knees should be drawn close to each other so that they too touch.
11. The Sajdah should be performed in such a manner that the knees are first placed on the ground.
12. Thereafter, the hands should be placed on the ground in a way that they will finally rest in line with the ears.
13. The fingers should be well pressed together.
14. The head should be placed between the two hands.
15. While in Sajdah, both the nose and forehead should touch the ground.
16. The fingers and toes should all be made to face the Qiblah.
17. The feet should be kept straight but pointing outward towards the right.
18. While in Sajdah, her body should be kept contracted so that the stomach is pressed well against the sides of the body.
19. Her elbows should be placed flat on the ground.
20. After the second Sajdah of the second Rakaat, she should sit in Qaidah in such a way that her posterior rests on the ground.
21. The right thigh should be placed on the left thigh.
22. Both feet should be pointing outward towards the right.
23. Both hands should be placed on the thighs with the fingers joined to one another. The tips of the fingers should be close to the knees but not holding the knees or hanging over them.
24. Like the man, the woman should also, when reading the "Kalimaa-e- Shahaadat" in Tashahud, close her tiny finger and the finger adjoining it (this is called "Aqd")

and at the same time, form a circle with the thumb and middle finger and lift the index finger when reading the words "LAAILLAAHA" (this sign is to indicate the oneness of Allaah Ta'ala). Then the finger should be dropped when uttering "ILLALLAHU" However, the closing, and circling mode of the fingers should be retained until the end of the Qaidah.

IT IS NOT SUNNAT TO RAISE THE HANDS EXCEPT

1. At the beginning of every Salaat.
2. When saying Takbeer for the Qunoot in the Witr Salaat.
3. When saying the extra Takbeer during the 2 Eid Salaats.
4. When seeing the Kaabah.
5. When performing Istilaam (kissing by indication) of the Hajre Aswad.
6. When standing on Mount Safa or Marwa during Saee.
7. During the Wuqoof (standing upon the plains of Arafat and Muzdalifah).
8. After stoning the first and middle Jamraat (Shaytaan) at Mina.
9. When praying for rain.
10. When supplicating.
11. At the end of Salaat.

THERE ARE SIX CONDITIONS FOR

AN IMAM TO LEAD ABLE MEN

1. Islam (to be a Muslim).
2. Maturity must be an adult not a child.
3. Sanity.
4. Male.
5. The ability to recite the Quraan from memory.
6. Freedom from excuses such as constant bleeding of the nose or stammering in which,
    a. one repeats words whenever one speaks or

b. pronouncing one letter instead of another that resembles it due to tongue movement, or the absence of any pre condition of Salaat, e.g. Taharat, Satre Aurat, etc.

CONDITIONS FOR FOLLOWING THE IMAM

There are 14 conditions when following the Imam.

1. The Niyyat of the follower (Muqtadi) is to be simultaneous with the Tahreema.
2. Females following will be valid if the Imam makes Niyyat of leading them.
3. The Imam's heel has to be ahead of the Muqtadi's.
4. Condition of Imam not to be inferior to that of the Muqtadi's.
5. For the Imam not to be performing a different Fardh than the Muqtadi.
6. For the Imam to be a resident whilst the Muqtadi is performing his Qaza Salaat i.e. two rakaats.
7. There is no row of woman between the Imam and the followers.
8. There is no river between the Imam and the followers. (a river in which small boats sail).
9. There is no road upon which carts (cars, etc.).
10. Nor a wall, which causes confusion, regarding the Imaam's movement. If there is no confusion due to him being audible or visible, then it is correct to follow him.
11. The Imam should not be mounted whilst the followers are on foot (or vise versa).
12. The follower should also not be mounted on a different animal/vehicle other than the Imam's.
13. The follower should not be in one boat and the Imam be in another boat, which is not attached to the follower's. If attached then following is valid.
14. If according to the follower's opinion, the Imam's Salaat has broken- e.g. by flowing blood or vomiting a mouth full and he is sure that the Imam did not repeat his ablution then it is not valid to follow the Imam.

It is valid for one who has made Wudhu to follow someone who has made Tayammum, also for one who has washed the limb to follow one who has made Masah, (over bandage, etc) also for one standing to follow one who is sitting and for a hunch back or one performing Salaat by signs to follow another of the same type; and for one performing Nafl to follow one performing Fardh. If it became known that the Imam's Salaat was nullified, the followers should try his best to notify all the followers to repeat their Salaat.

REASONS FOR MISSING SALAAT WITH JAMAAT

One of the following 18 factors absolve one from the obligation of Jamaat.

1. Rain
2. Severe cold
3. Fear
4. Heavy darkness
5. Captivity
6. Blindness
7. Paralysis
8. Loss of hand or leg
9. Sickness
10. Being crippled
11. Mud
12. Chronic illness
13. Old age
14. Discussing Islamic Jurisprudence in a group causing Jamaat Salaat to be missed.
15. Arrival of food which one is eager to eat.
16. Start of journey.
17. Attending to a sick person who, if left alone will be harmed.
18. Intense wind during the night (not during the day).

If one did not attend Jamaat due to any of the above permissible reasons, then one will receive the same reward as that Jamaat.

THE RIGHT OF IMAAMATE BELONGS TO

If amongst those present, the owner of the premises, the appointed Imam, or the Ruler are all not present then the following persons will be most deserving of Imaamate (in order of preference).

1.The most learned (in laws of Salaat).
2.The best reader of the Quraan.
3.The most pious.
4.The oldest.
5.The most virtuous in character.
6.The most handsome.
7.The most noble birth.
8.The one with the best (sweet) voice.
9.The one with the cleanest clothes.

If everyone is on par then lots should be drawn or the people can decide. The opinion of the majority will be considered. If the people choose someone besides the one who is most deserving, then they have done wrong.

THE IMAAMATE OF THE FOLLOWING PERSONS IS MAKROOH (DETESTED).

1. A slave.
2. A blind person.
3. An ignorant person who is ignorant and not pious.
4. A Faasiq (a sinner who knows of Deen).
5. A Bidati (an innovator in Deen).

THE ORDER OF THE SAFF (ROWS)

The rows are formed by:-

a. men first,
b. then children,
c. followed by hermaphrodites,

d. then the woman.

In Jamaat the first row is best followed by the second and so on.

WHAT THE MUQTADI SHOULD DO AND SHOULD NOT DO AFTER THE IMAM HAS COMPLETED

1. If the Imaam performs the Salaam before the Muqtadi can complete the Tashahud, then the Muqtadi should complete it.
2. However, if the Imaam raised his head before the Muqtadi can complete reciting 3 Tasbihs of ruku or Sajdah, the Muqtadi should follow the Imaam.
3. If the Imaam performs an extra Sajdah or stands up by mistake after the final Qaidah, the Muqtadi will not follow suit and when the Imaam thereafter consolidates the extra Rakaat by making a Sajdah the Muqtadi should make Salaam on his own.
4. If the Imaam stands up before the final Qaidah, by mistake the Muqtadi should wait for him.
5. If the Muqtadi makes Salaam before the Imaam consolidates the Rakaat by making Sajdah, then the Fardh Salaat of the Muqtadi is nullified.
6. It is Makrooh for the Muqtadi to make Salaam after the Imam's Tashahud, and before the Imaam's Salaam.

AZKAAR (ZIKR/DUA) AFTER FARDH SALAAT

It is Masnoon to stand immediately after Fardh for Sunnat Salaat.

Shams al Aimma al Halwani narrates that there is nothing wrong to recite Dua between the Fardh and Sunnat Rakaats. And it is Mustahab (desirable) for the Imaam to go to the right

side to perform the Nafl Salaat. It is also Mustahab after the Fardh, to turn towards the people and for all to seek forgiveness 3 times.

I seek forgiveness of Allaah. Exalted is He, then to read Ayatul Qursi (verse of Throne), and Surah Falaq and Surah Naas once and Subhana Allaah (glorified is Allaah)
33 times Al Hamdu lillaah (Praise to be Allaah)
33 times Allaahu Akbar (Allaah is the greatest)
then say;
La illaha illallaahu wahdahu, la sharika lahu, lahul mulku, wa lahul hamdu wa huwa ala kulli shay inn qadeer.
"There is no illah but Allaah alone. He has no partner. To him belongs the dominion and to Him belongs praise and He has the most power over everything."
Thereafter all will pray to Allaah for the good of themselves and the good of the Muslims by raising their hands. Then conclude by wiping the face with the inside of the palms.

ACTS THAT NULIFY SALAAT

There are 68 acts that nullify Salaat.

1. Uttering a word even if it be forgetfully or mistakenly.
2. Making a Dua that resembles ordinary speech in Salaat.
3. Greeting (even though forgetfully).
4. Replying the greeting by tongue or
5. Handshake.
6. Amle Katheer – such an action that an observer has the impression that the one is certainly not performing Salaat.
7. Turning the chest away from the Qibla.
8. Eating anything from outside the mouth even though it be little.
9. Eating from between the teeth anything that is the size of a pea.
10. Drinking anything.
11. Cleaning the throat without excuse.

12. Saying 'uf'.
13. Saying 'ah'.
14. Saying 'uh'.
15. Crying aloud due to difficulty, (i.e. not due to the mention of Jannat or Jahannam).
16. Replying to a sneeze by saying Yarhamuka Allaahu (may Allaah bestow mercy on you).
17. Replying to one, who has asked if Allaah has any partner, by saying, "There is no illah but Allaah".
18. Replying to bad news by saying "inna lillaahi, wa inna ilayhi Rawji'un" (Surely we belong to Allaah, and surely it is to Him that we return).
19. Replying to happy news by saying, "Al hamdu lillaah" (ALL Praise to Allaah).
20. Replying to surprising news by saying, "La illaha illallaahu" or by saying " Subhanna Allahu" (Glory be to Allaah).
21. Reciting any part of the Quraan with the intention of replying to a questioner, e.g. "ya 'yahya, hold fast to the Book".
22. The news of availability of water for one who has made Tayyammum.
23. Expiry of time for one who has made Masah on "Moza' (leather socks).
24. The removal of these "Moza".
25. Learning of a Quraanic Ayat by an unlettered devotee.
26. Discovery of clothing by a naked person.
27. Obtaining ability to bow and prostrate by one performing Salaat by indication.
28. For a "Sahhib e Tarteeb" (one who has never missed Salaat) to recall any missed Salaat.
29. When the Imaam appoints an unworthy deputy (one not capable).
30. The rising of the sun during Fajr Salaat, or the sun passing Zawwal during the two Eids or the start of Asr time in the case of Jummah.
31. The splinter falling off due to the healing of the wound.

32. Deliberately breaking one's Wudhu or its breaking beyond one's control. (i.e. someone else's action).
33. The ending of the Ma'zoors incapability.
34. Unconsciousness.
35. Insanity.
36. Becoming impure (in need of ghusl) by being aroused.
37. For a matured person (one who excites sexual desire) to come in the same line in a regular Salaat which both began together in a single place having no barrier in between whilst the Imaam had included her in his Niyyat.
38. The exposure of the "Aurat"
39. Reading the Quraan by a devotee who has already incurred minor impurity.
40. A person delaying to the extent of one posture after Wudhu breaking while in wakefulness could not return with fresh Wudhu.
41. Passing beyond nearby water for some other or further off nearby water.
42. Going out of the Masjid thinking that Wudhu has been broken.
43. Passing rows in a place besides the Masjid, thinking that Wudhu had broken.
44. Turning away thinking that:
    a. one has not made Wudhu, or
    b. time of Masah has expired, or
    c. one has impurity on him.

All these nullify Salaat even though the person did not leave the Masjid.

45. Prompting someone (in recitation other than one's Imaam).
46. Saying Takbeer with the intention of changing to another Salaat besides the same one.
    All the above nullify Salaat if they occur before the final sitting posture to the extend of Tashahud.
47. Prolonging the Hamza in the Takbeer.
48. Reading any Ayat from the Quraan that was not memorized.

49. Performing a posture of Salaat, e.g. Ruku with the "Aurat" being exposed or with Najasat (impurity), which is forbidden.
50. For a Muqtadi to proceed into such a posture which the Imaam is not.
51. For a Masbooq to follow the Imaam in Sajdah Sahw (prostration in compensation for forgetfulness) without cause to.
52. Not repeating the final Qaidah after performing a Sajdah Tilawat of Salaat, which one had remembered to perform after the Qaidah.
53. Not to repeat any posture which was performed sleeping.
54. Loud laughing of a Masbooq's or Imaam or intentional breaking of Wudhu after the final sitting (Qaidah).
55. Making Salaam after 2 Rakaats in a Salaat of more than 2 Rakaats.

ACTS THAT DO NOT NULIFY SALAAT

Salaat will not be nullified in the following cases:

1. By the Musallee looking at any writing and understanding it.
2. By eating that which is stuck between the teeth that is smaller than a pea.
3. By someone passing his place of Sajdah although the passer will be sinful.

ACTS MAKROOH (DISLIKED) IN SALAAT

There are 77 acts that are Makrooh in Salaat.

1. Intentionally leaving out a Waajib.
2. Intentionally leaving out a Sunnat e.g. playing with one's clothing or body.
3. Removing pebbles, etc. (except for clearing the place for Sajdah in one movement)
4. Cracking the fingers the fingers even once.
5. Intertwining the fingers.

6. Placing the hands on the hips.
7. Looking on either side by turning the neck.
8. Sitting with the hips on the ground and knees raised up like a dog.
9. Spreading the forearms on the ground.
10. Folding the sleeves up.
11. Wearing trousers only despite the ability to wear a shirt.
12. Replying to Salaam by indication.
13. Sitting cross-legged without a valid excuse.
14. Tying the cloth around the head, leaving the middle exposed.
15. To plait the hair (by men).
16. Lifting of clothing when making Sajdah.
17. Letting loose of a cloth from head or shoulders proudly or neglectfully.
18. To wrap oneself with clothing from which the hands cannot be removed.
19. Wearing a cloth by bringing it below the right armpit and throwing the ends upon the left shoulders.
20. Reciting Quraan in a posture other than Qiyaam.
21. Lengthening the first Rakaat of any Salaat.
22. Lengthening the second Rakaat of any Salaat.
23. Constant reception of Surah in same Rakaat of the Fardh.
24. To read a Surah which precedes the one already recited.
25. To read 2 Surahs in a 2 Rakaat Salaat leaving out a Surah between them.
26. To smell any fragrance deliberately.

27/28. Fanning oneself with a cloth once or twice.

29/30. Turning away the fingers and toes from the direction of the Kaabah in Sajdah and others.

31. To put the hands away from the knees in Ruku.
32. The thighs in Qaidah.
33. The thighs between the two Sajdahs. (in Jalsah)
34. Or not putting the right hand on the left hand on the left in Qiyaam.
35. Yawning.
36. Closing the eyes.

37. Raising the gaze towards the sky.
38. Spreading the arms (stretching).
39. Slight action, which does not break Salaat.
40. Catching a louse and killing it.

41/42. Covering the nose or the mouth.

43. Putting smothering in the mouth which interferes with the recitation of Masnoon Qiraat.
44. Making Sajdah on the fold of the turban.
45. In Salaat to make Sajdah <u>on</u> the picture of a living being.
46. To make Sajdah with the forehead only when there is nothing wrong with the nose.
47. Performing Salaat along a path.
48. Performing Salaat in a bathroom.
49. Performing Salaat in the graveyard.
50. Performing Salaat in the toilet.
51. On someone else’s property without consent.
52. To perform Salaat near impurity.
53. Performing Salaat by suppressing tendency to urinate or
54. excrete.
55. To pass air through the anus.
56. When there is no fear of missing the time of Salaat or Jamaat, then it is Mustahab to free oneself from those tendencies.
57. Performing Salaat with shabby clothing which are not always free from dirt.
58. Keeping the head uncovered unnecessarily.
59. Salaat performance when food which one is inclined to is present,
60. or anything else, which will occupy the mind and disturb one’s concentration.
61. Counting Ayats by hand.
62. Counting Tasbih by hand.
63. For the Imaam to stand completely inside the “Mihrab”.

64/65. For the Imaam to stand alone on a place or platform which is one cubit higher than the rest.

66. Standing behind a line that has a gap.

67. To wear clothing with pictures of living beings.
68. For pictures to be above the head or
69. behind, or
70. in front,
71. or on the sides except if they are very small or the heads have been removed or they are of inanimate objects.
72/74. When there is a light, a furnace container, burning coal, or people sleeping in front of the Musallee.
75. Wiping harmless sand from the forehead which does not disturb anyone.
76. To specify a Surah other than the Fatiha, however if done for ease or it was read by Nabi (S.A.W) then it is not Makrooh.
77. Not to place a barrier (sutra) in such a place where someone is likely to pass in front.

THOSE ACTS WHICH ARE NOT MAKROOH FOR THE MUSALEE

1. To tie the waist.
2. To wear a sword or its like provided one is not distracted by its movement.
3. Facing a Quraan, a hanging sword, the back of a sitting person who is talking, a burning candle or lamp.
4. Making Sajdah on a mat whereupon there are pictures as long as one does not prostrate on the pictures.
5. To kill a snake or scorpion which one fears harm from, even if it requires several blows as well as turning the face away from Qibla.
6. Shaking of the clothing lest they stick whilst going into Ruku.
7. Wiping of sand or grass from the forehead after completion of Salaat.
8. Wiping above even before completion of Salaat if it causes disturbance or lessons concentration.
9. Looking through the corner of the eyes without turning the face.
10. Salaat on a carpet, bedding or woolen mat (bricks). The best is the bare ground or on that which grows from it.
11. Repeating a Surah in both Rakaats of Nafl Salaat.

THOSE FACTS, WHICH NECESSITATES BREAKING THE SALAAT AND THOSE, WHICH MERELY ALLOW IT AND OTHERS

It is permissible to terminate the Salaat when:

1. One fears a wolf, etc is going to attack a herd.
2. It is incumbent to terminate the Salaat due to an oppressed person's plea for aid from the Musallee but not upon just a call (i.e. if any person or parent calls in a usual and not in distress).
3. Similarly to prevent the stealing of an item worth one dirham even though it may be the property of someone else and even if it be a Fardh Salaat.
4. To save a blind man from falling into a well, etc.
5. When a midwife fears the death of a child and has not started her Salaat she is permitted to delay the Salaat.
6. Likewise a Musafir is permitted to delay the Fardh Salaat due to thieves or robbers.
7. A Muslim who intentionally and deliberately discards Salaat due to laziness will be beaten severely until he bleeds and then imprisoned until he starts Salaat or dies in prison. (Similar punishment is meted out to one who discards the fast of Ramadhaan.)
8. A Muslim should not be killed unless one denies the obligatory nature of Salaat or fasting.

WITR SALAAT

The Salaat is Wajib (compulsory). It consists of 3 Rakaats with one Salaam. Surah Fatiha and a Surah are recited in every Rakaat, with a sitting at the end of the first 2 Rakaats wherein Tashahud is read.

The Thana is <u>not</u> recited when one has stood up for the 3rd Rakaat.
After reciting the Surah in the 3rd Rakaat,
the hands should be raised up to the ears saying, "Allaahu Akbar", then the hands should be folded on the waist (for men-women on the chest) and then the Qunoot should be recited in a standing position, thereafter
ruku should be performed.
The Qunoot is not recited in any other Salaat besides the Witr Salaat.
Qunoot means Dua (supplication) and is as follows:

Allaahumma inna nasta eenuka wa nastagh firuka was nu'minu bika wa natawkkalu alayka, wa nuthni alaykal khayr. Wa nash kuruka wa la nak furuka, wa nakh la u wa nat ruku mayyaf juruk. Allaahumma, iyyaka na'budu, wa laka nusalli wa nasjudu wa ilayka nas aa wa nah fidu wa nar ju rahmataka wa nakh sha atha baka, inna atha baka bil kuffari mul hiq.
"Allaah we pray to You for help, for forgiveness, and we turn to You in repentance. We believe in You and we have put trust in you. We praise You for the good You have bestowed on us, and we are grateful to You and not ungrateful to You. We abandon him who commits unlawful acts. Allaah, You alone we worship, for You alone do we perform Salaat, for You alone do we make Sajdah, to You alone is directed our spiritual endeavor, and to You alone do we make devotional acts, we hope for Your mercy and we fear Your punishment, surely Your punishment will be meted out to the infidels."

The Muqtadi should, like the Imaam, also recite the Qunoot (silently).
The one who cannot read Qunoot correctly should read,

a. Allaahummagh fir li (Allaah forgive me) - 3 times, or
b. The Duaa :

Rab bana atina fid duniya hasanatan wa fil akhirati hasanatan wa qina adhaban naar.
"Our Rabb grant us good in this world and in the akhirat, and save us from the punishment of the fire."

1. When following the Imaam in Fajr who recites the Qunoot then one should remain standing silently with hands loosely on the sides.
2. If one forgets to read the Qunoot and recalls it while in Ruku orwhile getting up from Ruku, then the Qunoot should be omitted but Sajdah e Sahw should be made.
3. If the Qunoot is recited after rising from Ruku, the Ruku should be repeated and Sajdah e Sahw is to be made because the Qunoot had been removed from its original position.
4. If the Imaam goes into Ruku before the Muqtadi can complete reciting the Qunoot or before he even begins reciting it, and he fears missing the Ruku altogether, then he should follow the Imaam.
5. If the Imaam leaves out the Qunoot, the Muqtadi should recite it if he is able to join the Imaam in Ruku thereafter. If not he should follow the Imaam.
6. If the Muqtadi joins the Imaam in the Ruku of the third Rakaat of the Witr Salaat he will have joined in the Qunoot as well and will not have to recite it in the missed Rakaats, which he will be repeating.
7. The Witr is performed in Jamaat during Ramadhaan only.
8. In Ramadhaan it is more excellent to perform Witr in congregation then to perform it individually during the last portion of the night according to Qazi Khan. This is the correct view although others have stated opposite.

OPTIONAL SALAAT

The following are Sunnat e Muakkidah:
The 2 Rakaats before Fajr,
2 Rakaats after Zuhr, Maghrib and Isha,

4 Rakaats before Zuhr, Jumuah and the
4 Rakaats after Jumuah with one Salaam.

The following are Mustahab :
The 4 Rakaats before Asr and Isha,
4 Rakaats after Isha and the
6 Rakaats after Maghrib.
Only Tashahud is recited in the first sitting of the 4 Rakaats of the Muakkidah.
When more than 2 Rakaats of Nafl are performed and does not sit for the first Salaat wherein only the final sitting is Fardh.
Salaat at night is superior to Salaat during the day and prolonged Qiyaam is superior to prolonging the Sajdahs.

THE TARWIH SALAAT

1. The Tarawih Salaat is Sunnat for men and women. Its performance in Jamaat is Sunnat e Muakkidah alal Kifaya. Its time is after Esha Salaat. it will be valid to perform the Witr before the Tarawih as well as delaying the Witr to after the Witr.
2. It is Mustahab to delay the Tarawih to after a third of the night has passed or midway through the night and delaying it to a time after this will not be Makrooh.
3. The Tarawih Salaat comprises of 20 Rakaats with 10 Salaams. It is Mustahab to be seated after every 4 Rakaats for the duration of time it takes to perform 4 Rakaats. Sitting is also Mustahab between the fifth resting posture and the Witr.
4. It is Sunnats to complete the recitation of a Quraan once in Tarawih during the month. If the people get tired then so much should be recited which will not lead to their displeasure.
5. Recitation of Durood upon Nabi (S.A.W) must not be omitted in every Tashahud even though the people become tired.

Neither should the Thana and Tsabihs of Ruku and Sajdah be omitted.
The Duaa may be excluded if the people are tired.

6. The Tarawih cannot be repeated if missed individually or in Jamaat. [For more details see our book "Tarawih in Detail"]

SALAAT OF A MUSAFIR

1. Once a person travels the minimum distance of 88 km with the intention of staying for 14 days or less he is termed a Musafir.
2. If the Musafir changes his intention and wishes to stay longer he can continue reading his Salaat as Qasr (i.e. A Musafir's Salaat) as long as his extended stay is for 14 days or less).
3. Qasr Salaat is as follows :-
    a. Fajr Salaat – 2 Fardh
    b. Zuhr Salaat – 2 Fardh
    c. Asr Salaat – 2 Fardh
    d. Maghrib Salaat – 3 Fardh
    e. Esha Salaat – 2 Fardh and 3 Witr.

The <u>4</u> Rakaats of Fardh have been cut short to 2 Rakaats Fardh.
Concerning the Sunnat and Nafl Rakaats, the rule is that if the Musafir is safe, has time and is not in movement then he may perform them. None of the Sunnat and Nafl Rakaats are cut short.

SALAAT OF THE SICK

A sick person may sit and perform Salaat if to stand will be difficult due to severe pain or fear of the increase of illness or its prolongation.
He may sit in whatever position is convenient.
He may also remain standing for as long as possible and then sit when he cannot stand.

If one cannot perform Ruku and Sajdah, then these should be done by signs. The sign for Sajdah should be lower than Ruku, otherwise the Salaat will not be valid.
Nothing should be raised up to one's face whereupon Sajdah is made. If this is done then the head has to be lowered as well, otherwise it is not valid.
If it is difficult to sit, then one can perform Salaat by signs lying on the back or side. Lying on the back is better. Place a pillow under the head so that the face is directed towards the Qibla and not towards the sky.
If performance by signs is also difficult then the Salaat should be delayed for as long as one understands speech.
Signs cannot be made with the eyes, the heart or eyebrows.
If one is able to stand but unable to perform Salaat then it must be completed whatever way possible even if it be through signs.
If one performs Salaat sitting down making Ruku and Sajdah and is then cured, the Salaat can be continued, however if it was performed by signs then one cannot continue.
If someone remained mad or unconscious for the duration of 5 Salaats then on recovering he should repeat the same.
However, if this abnormal state persists for more than 5 Salaats then, he need not perform them later.
(section in waving of Salaat and fasting, Qaza will be Insha Allaah discussed in Part 2).

SAJDAH SAHW

Refers to the performance of 2 additional Sujoods in order to compensate for an error in the Salaat.
However, this error must have been done by mistake and not intentionally as this would break the Salaat.

METHOD

1. After reciting the Tashahud only in the Qaidah Akhirah (last sitting) say:

Asala mu alaikum wa rah matullaah, while turning the head to the right only. (i.e. only one Salaam)
2. After making this one Salaam perform two Sajdahs as usual, sit in Qaidah and complete the Salaat as usual, i.e. recite Tashahud, Durood, Dua and Salaam.

(more to follow in part 2 – including subject in doubt.)

THE PRINCIPLES OF SAJDAH SAHW

Sajdah Sahw becomes Wajib under the following circumstances:-

1. Any Wajib act being omitted.
2. Any Wajib act being displaced, e.g. performing it before time or later than its stipulated place.
3. Any Wajib act being repeated.
4. Any Wajib act being altered, e.g. loud Qiraat being recited in place of silent Qiraat, etc.
5. Any Fardh act being displaced, e.g. observing it before time or later than is stipulated.
6. Any Fardh act being repeated.

THE PERFORMANCE OF SAJDAH TILAWAT IN SALAAT

In the noble Quraan there are fourteen Sajdah Tilawats. Wherever there appears the terms Sajdah in the margins of the page of the Quraan, Sajdah has to be made when that particular verse is recited.

1. If the Musalli recites a Sajdah verse in Salaat, he has to make one Sujood immediately after reciting the verse. After performing the Sujood Tilawat the Musalli proceeds to complete his Qiraat in the Qiyaam position. After Qiraat he performs his ruku and proceeds with his Salaah as usual.
2. If after reciting the verse of Sajdah the Musalli does not make the required Sujood but proceeds to recite a

further two or three verses he may still execute the Sajdah Tilawat. If after reciting the Sajdah verse the Musalli recited more than three verses he may not then perform the Sajdah. He becomes a sinner.

3. The Sajdah Tilawat, which was not fulfilled during the Salaat, cannot be performed after the Salaat. The only recourse open is to make Istighfaar – seek forgiveness for this lapse.
4. After reciting a verse of Sajdah the Musalli goes into Ruku and while in Ruku he remembers and makes Niyyat (intention) that this Ruku be executed on behalf of the Sujood Tilawat as well, then this will discharge the obligation of Sujood.
5. In the above mentioned (no.4) e.g. if the Musalli does not form any Niyyat while in Ruku then the Sujood of Tilawat will be discharged once he makes the sujood of his Salaat. in this case the making of Niyyat in Sajdah is not necessary.
6. While performing Salaat the Musalli hears another person reciting a verse of Sajdah. In this case the Musalli should make the Sajdah Tilawat after completing his Salaat.

THE JUMUAH SALAAT

1. The Jummua’ (Friday) Salaat is obligatory upon all Muslim male residence of a town or city.
2. Jumma’ Salaat takes the place of Zuhr Salaat and is performed at the time Zuhr Salaat.
3. The Friday Khutbah is a condition (Shart) for the validity of the Jumma’ Salaat. Without the Khutbah the Jumma’ Salaat is not valid.
4. The Jumma’ Salaat consists of a total of fourteen Rakaats as follow;
    a. 4 Rakaats Sunnatul Muakkidah
    b. 2 Rakaats Fardh
    c. 4 Rakaats Sunnatul Muakkidah
    d. 2 Rakaats Sunnatul Ghair Muakkidah
    e. 2 Rakaats Nafl
5. When the Imam rises to deliver the Khutbah, it is not permissible to recite Quraan, to make Zikr to perform Salaat or to talk. It is Waajib to listen attentively to the Khutbah.
6. If, after commencing with four Rakaats Sunnatul Muakkidah, the Imam starts with the Khutbah, one should complete the Salaat first and then listen to the Khutbah.
7. The Khutbahs are recited before the Fardh Salaat.
8. These Khutbahs are Fardh and must be in Arabic.

EID SALAAT

1. The performance of two Rakaats of Salaat in the occasion of Eidul Fitr and Eidud-Duaa is Waajib.
2. The two Rakaats Salaat of Eid is followed by two Khutbahs that are Sunnat but to listen to them is Waajib.

METHOD OF PERFORMING EID SALAAT

1. Make the intention that “I am performing two Rakaats Eid Salaat which is Waajib with six extra Takbeers which are also Waajib”.
2. After the Takbeer e Ula (1st Takbeer), fold the hands and recite the Thana.
3. Then lift the hands thrice while saying “Allaahu Akbar”. After the first two Takbeers, leave the hands loose and after the third fold them.
4. Thereafter, Surah Fatiha and another Sura should be recited by the Imam and the second Rakaat is performed similarly except that before going into Ruku, the hands are lifted thrice reciting “Allaahu Akbar” leaving the hands loose on the sides.
5. The Ruku is made with the fourth Takbeer.
6. Duaa is made after the Salaat instead of after the Khutbah.

THE SUNNAN OF THE DAY

1. To rise as early as possible.
2. To make Ghusal.
3. To use Miswaak.
4. To adorn as one can within the rulings of the Sahariah.
5. To apply attar (Halaal non – alcoholic perfume).
6. To eat anything sweet (such as dates) before leaving for Eid Salaat.
7. To go to the Eid Gaah as early as possible.
8. To give Sadaqatul Fitr before leaving for Eid Gaah.
9. To perform the Eid Salaat at the Eid Gaah.
10. To choose a different route when returning from the Eid Gaah.
11. To walk for the Eid Gaah.
12. To recite the Takbeer while walking to the Eid Gaah.

SALAATUL JANAAZAH (THE FUNERAL PRAYER)

1. The Janaazah Salaat is in fact a Duaa (prayer and supplication) on behalf of the dead.
2. The Shuroot (conditions) of other Salaats are applicable to Janaazah Salaat as well.
3. The Mayyit (the dead) should be placed in front of those performing the Janaazul Salaat. The imam should stand in line with the breast of the Mayyit.
4. Two things are Fardh in Salaatul Janaazah, viz :
    a. To recite "Allaahu Akbar' four times.
    b. Qiyaam – to perform the Janaazah Salaat standing.

There is no Ruku, Sajdah, etc in Salaatul Janaazah.

5. Three things are Sunnat in Salaatul Janaazah, viz
    a. Hamd to recite the Praises of Allaah Ta'ala.
    b. Durood upon Rasulullaah (S.A.W).
    c. Duaa for the Mayyit.

6. Jamaat (congregation) is not a condition for the validity of Salaatul Janaazah. Hence, if even one person man or woman performs it, the Fardh obligation is discharged.
7. The method of performing Salaatul Janaazah:-
    a. The Mayyit should be placed in front with the Imam standing in line with the Mayyit's chest.
    b. It is Mustahab to form 3 rows behind the Imam. If there are only 7 people 1 of them being Imam, 3 should stand in the first Saff, 2 in the second Saff and 1 in the third Saff.
    c. The following Niyyat is then recited (or an intention is made in the mind): "I make Niyyat of performing Salaatul Janaazah for Allaah Ta'ala and as a Dua for the deceased."
    d. After Niyyat recite "Allaahu Akbar" and raise hands to the ears (as in other Salaats) and fold as usual, recite now Thana:
       Glory unto You Allaah ! All praise unto You. Blessed is Your name and Most High is Your Majesty. There is none worthy of worship but You.
    e. After Thana, recite again "Allaahu Akbar" once, but do not raise the hands. After this Takbeer recite Durood e Ebrahim. Durood e Ebrahim:
       "Oh Allaah! Send Your mercy on Muhammad (S.A.W) and on his seeds as You sent thy mercy on Ebrahim and his seeds. No doubt! You art Great and Praiseworthy! Oh Allaah! send Your blessings on Muhammad (S.A.W) and on his seeds as Thou hast blessed Ebrahim and his seeds. No doubt! You art Great and Praiseworthy! Oh Allaah! send Your blessings on Muhammad (S.A.W) and on his seeds as Thou hast blessed Ebrahim and his seeds. No doubt! Thou art Great and Praiseworthy."
    f. After Durood e Ebrahim recite "Allaahu Akbar" once (do not raise the hands), and recite a Duaa for the Mayyit is a Baaligh (of age) male and female recite the following Duaa.

"Oh Allaah, forgive our living and dead, present and absent, big and small men and women. Oh Allaah, whoever among us, is kept alive, by thee, let him be kept alive on the path of Islaam and to whom thou cause to die, let him die with Islaamic faith."
If the deceased is a Na Baaligh (under age) boy recite:

"Oh Allaah, make this child a source of our salvation and the pain of his parting a source of reward and benefit for us. Make him a recommendation for us and the recommendation, which Thou hast accepted.
If the deceased is a Na Baaligh girl, recite the same Duaa as for a Na Baaligh boy but recite on all three places
"Aj Alh**a**" instead of "Al Alh**u**"

g. After the Duaa recite again once, "Allaahu Akbar'. Again do not raise the hands. After this fourth Takbeer make the Salaam as is done in other Salaats.

8. The Imaam recites the four Takbeers and the Salaams aloud and the Muqtadis silently.

GLOSSARY

1. Fardh :obligatory
2. Waajib :compulsory
3. Mustahab : preferable, desirable
4. Janaazah : funeral
5. Sajdah : prostration
6. Ruku : bowing
7. Qiyaam : standing
8. Tilawat : recitation
9. Nafl : optional
10. Makrooh Tanzihi : disliked
11. Makrooh Tahrimi : near Haraam

12. Haraam : prohibited
13. Tawaaf : going around the Kaabah
14. Adhaan : call to Salaat
15. Iqaumat : a call to Salaat from within the Masjid
16. Mimbar : pulpit
17. Muazzin : one who calls the Adhaan
18. Ada : on scheduled time
19. Qaza : expired time
20. Musafir : traveler according to Shariat
21. Muqeem : resident in one's own hometown
22. Qibla : direction of Salaat towards Kaabah
23. Satre Aurat : covering of body prescribed by Shariat.
24. Niyyat : intention
25. Tahrima : first Takbeer in Salaat
26. Takbeer : Allaahu Akbar
27. Muqtadi : one following the Imaam
28. Qiraat : Quraan recitation
29. Qaidah Ula : last sitting
30. Qaidah Akhirah : last sitting
31. Imaam : leader in congregational Salaat
32. Jamaat : congregational gathering
33. Rakaat : one unit of Salaat
34. Jalsa : sitting between 2 Sajdahs
35. Munfarid : one performing Salaat alone
36. Masbooq : latecomer in Salaat
37. Adaab : etiquette
38. Musalli : one performing Salaat
39. Sunnat e Muakkidah : insisted Sunnat of Rasul (S.A.W)
40. Sunnat Ghair Muakkidah : non insisted Sunnat of Rasul (S.A.W)
41. Sunnat : action done by Rasulullaah (S.A.W)

42. Masah : wiping with wet hands (fingers)
43. Tayyammum : purity by sand
44. Wudhu : using water for ablution
45. Nafl : optional
46. Sajdah Sahw : prostration for forgetfulness

THE WORDS OF AZAAN

1. ALLAAH IS THE GREATEST
   (is called 4 times)
   (ALLAAHU AKBAR).

2. I TESTIFY THERE IS NONE WORTHY OF WORSHIP BESIDES ALLAAH
   (is called 2 times)
   (ASH-HADU-ALLAAH-ILAAHA IL-LAL-LAH)

3. I TESTIFY THAT MUHAMMAD (S.A.W) IS ALLAAH'S MESSENGER
   (is called 2 times)
   (ASH-HADU-AN-NA MUHAM-MA-DUR-RASULUL-LAAH)

4. COME TOWARDS SALAAH
   (is called twice)
   (HAY-YA-ALAS-SALAAH)

5. COME TOWARDS SUCCESS
   (is called twice)
   (HAY-YA-ALAL-FALAAH)

6. ALLAAH IS THE GREATEST
   (is called twice)
   (ALLAAHU AKBAR)

7. THERE IS NONE WORTHY OF WORSHIP BESIDES ALLAAH
   (is called once)
   (LAA-ILAAHA IL-LAL-LAAH).

   a. In the Fajr Azaan after Hayya alal Falaah (Come towards success) the Muazzin must call out the following words twice:
      (AS-SALAAYU- KHAIRUM-MINA-NOUM)
      (SALAAT IS BETTER THAN SLEEP)
   b. just before commencing the Jamaat Salaah the words of Azaan should be repeated (behind the Imaam) with the following inclusion after reciting Hayya alal Falaah:

      (QAD QAU-MATIS-SALAAH)
      (SALAAH HAS BEGUN-[RISEN])
   c. This second calling to alert the congregation that Salaat is about to commence is known as IQAUMAT.
   d. When you hear the Azaan (Call to Salaat) then repeat the words uttered by the Muazzin.
   e. Replying to the Azaan from the bottom of one's heart is a qualification for entrance into Jannah. SAHIH MUSLIM
   f. During the Fajr Azaan, after the sentence As-Salaatu Khairun-Minan Noum, listeners should say:
      (SADAQTU WA BARARTU)
      (YOU HAVE SPOKEN THE TRUTH AND DONE GOOD).
   g. In a similar manner those listening to Iqaumat, when they hear the words Qad Qaumatis Salaah should say:
      (AQAAMAHAL-LAAHU WAS ADAAMAHAA)
      (MAY ALLAAH ESTABLISH IT [SALAAH] AND KEEP IT FOREVER).

INTRODUCTION

Definitely all Praise is for Allaah. We Praise Him, seek His and ask His forgiveness. We seek refuge in Allaah from the evil within ourselves and from our evil actions.

Whomsoever Allaah guides, non can misguide. I bear witness that none has the right to be worshipped but Allaah, alone, having no partner and I bear witness that Hadhrat Muhammad (Sallallahu alayhi wasalaam) is His obedient servant and Rasul. Blessing be upon the Sahabaah(RA).

"Hajj made easy" is an easy to understand compilation of laws based on the text of the famous book, "Nurul Ezza" by Sheik Abdul Iklaas Hassanul Wafai Shurumbulay Hanafi (RA).

This book can be used as a revision in adult classes and Madressahs. Also it will be extremely useful for those proceeding for Hajj.

Kindly make duaa that Allaah Taala accepts this book just as He has accepted its original.

A.H. ELIAS (Mufti)
Shawaal-1417
February-1997

HAJJ MADE EASY

The term "Hajj" means the rendering of certain auspicious rites, accompanied by performing prescribed acts during certain months. These are Shawwaal, Zul-Qada and the first then days of Zul-Hajj. The Hajj becomes obligatory (Fardh) once in a lifetime, immediately upon the fulfilment of the following eight pre-requisites viz:

1. Islaam (i.e. to be a Muslim).
2. Sanity.
3. Maturity.
4. Freedom (i.e. not a slave).
5. Time (the months of Hajj).
6. Ability to secure provisions for the journey even though it may only suffice for a moderate stay in Makkah only. He should also have enough for his personal expenses, as well as his family's expenses (which they would incur during his absence), and necessary assets such as shelter, furniture, instruments of trade etc. In other words, Hajj will only be incumbent on a person if he has over and above these.
7. The ability to secure adequate transport which may be owned by the person, or rented. To be allowed the use of another's transport or borrowing the same will not make Hajj obligatory upon one. This will apply to those who do not reside in Makkah or its surrounding regions, if they are easily able to undertake the journey by foot. If such a person cannot walk, it will be necessary for him to acquire adequate transport.
8. One living in a Kaafir enemy state has to know that Hajj is Fardh. Living in an Islaamic state automatically makes this knowledge obligatory because one cannot claim ignorance, as the former may.

Besides these eight pre-requisites, one has to possess the following as well:
1. Sound physical health.

2. Absence of any physical hindrances.
3. A secure passage (to Makkah).
4. Expiry of a woman's Iddat.
5. (For a woman) the company of a Mahram, (i.e. a male relative to whom marriage is forbidden) even though he may be thus related through fostering marriage. The Mahram male has to be a trustworthy, sane and mature Muslim. It may even be her husband. The primary concern in any land or sea voyage is the woman's safety.

The obligation of Hajj will be fulfilled by four things:

1. Ihraam and
2. Islaam, which are both preliminary clauses. Thereafter the performing of two fundamental injunctions of Hajj, viz:
3. Being in Arafaat for even a single moment, while in the state of Ihraam, from midday of the ninth day (of Zil-Hijjah) up to the time of Fajr of the Day of Nahr (i.e. the tenth of Zil-Hijjah). This will be correct on condition that the person does not cohabit before this while in Ihraam.
4. The second fundamental injunction is the completion of most of the Tawaafs (circumambulations) of the Ifadah during its time which commences after dawn of the Day of Nahr (tenth).

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THE WAAJIBAAT OF HAJJ

1. Adorning the Ihraam from any Meeqaat (boundary).
2. Prolonging the stay at Arafaat up to sunset.
3. Staying at Muzdalifah at any time between after Fajr of the tenth day to before sunrise of the next day.
4. Stoning of the Jamaraat.
5. The sacrificing of an animal for the Qaarin or Mutamatti.

6. Shaving of the Head.
7. The shaving of the head within the precincts of the Haram during the days of Nahr.
8. Performing the stoning before the shaving.
9. For the Qaarin or Mutamatti to perform the sacrifice between the acts of stoning and shaving.

10 .Performance of the Tawaaf of Ziyaarat within the days of Nahr.
11. Performing the Sa'ee between Safaa and Marwah.
12. For the Sa'ee to be made after a correct, complete Tawaaf (which was made according to Shari standards).
13. For a person who has no valid excuse, to perform the Sa'ee on foot.
14. Beginning the Sa'ee at Safaa.
15. The Tawaaf of Wida (i.e. the farewell Tawaaf).
16. Beginning every Tawaaf at the Ka'bah from the Hajr Aswad.
17. To begin (Tawaaf) from the right hand side of the Hajr Aswaad (when facing it).
18. For a person without any handicap to perform the Tawaafs on foot.
19. Purifying oneself (for the Tawaafs) from both minor and major impurities.
20. Concealment of private areas (i.e. Aurat- as specified by Sharia).
21. If the majority of Shauts (rounds) at the Tawaaf Ziyaarat were made on the Day of Nahr (10th) then the remaining few also has to be completed on this day.
22. Abstaining from all forbidden acts such as:
    - a man's wearing of fitting garments.
    - covering of his head or face.
    - a woman's allowing a cloth to touch her face.
    - promiscuous talk.
    - sins.
    - arguments and fights.
    - hunting an animal or indicating towards it for another to kill.

THE SUNNATS OF HAJJ

1. To take a bath even though the person is in the state of menstruation or afterbirth (Nifaas). Alternatively wudhu may be performed when intending to enter in the state of Ihraam.
2. To wear new, white upper and lower garments.
3. To apply perfume.
4. To perform two rakaats Salaat.
5. To increase one's recitation of the Talbiyah after adorning the Ihraam in a raised voice (for men) whenever performing Salaat or ascending or descending. The Talbiyah should be read at least thrice continuously whenever commenced.
6. Sending Durood (Salutations) upon Rasulullaah (Sallallahu alayhi wasallam).
7. To supplicate for Jannat and the companionship of the pious, together with seeking protection from Jahannam-Hell.
8. To take a bath for entering Makkah.
9. To enter Makkah during the daytime from the door of Mu'alla.
10. To recite Takbeer and the Kalima before the Ka'bah.
11. To make any duaa one pleases upon sighting the Ka'bah. This duaa is most certainly accepted.
12. To perform the Tawaaf on Arrival (Tawaaf Qudoom) even though it may not be the month of Hajj.
13. To adorn the upper garment of the Ihraam in such a manner that the right shoulder is exposed (note: this in only during the Tawaaf and only for men. At other times, especially during Salaat, both shoulders should be covered.)
14. To perform Ramal during the first three rounds of every Tawaaf which is to be followed by Sa'ee during the months of Hajj (Ramal means to walk briskly with short steps, moving the shoulders from side to side).
15. To jog between the green lights. This, as well as the aforementioned Ramal, apply to men only. The remainder of

the Sa'ee should be completed at a normal moderate walking pace.
16. To perform an abundance of Tawaaf which, for a non-resident of Makkah, is superior to Nafl Salaat.
17. The deliverance of a Khutbah after Zohr on the seventh day of Zil Hijjah. This is a single Khutba with a seated pause in between, wherein the masses are instructed with the various injunctions of Hajj.
18. To leave Makkah after sunrise on the eighth day and move towards Mina.
19. To spend the night at Mina.
20. To leave Mina for Arafaat after sunrise of the ninth day.
21. Deliverance of two Khutbahs, separated by a seated pause, before the joint Salaat of Zohr and Asr, which are both performed during the time of Zohr. (with the Imam).
22. To exert oneself during both these occasions in humility before Allaah Ta'aala with humble duaaas(prayers) concerning one's personal needs and well-being, as well as for one's parents, family and the Muslims in general. Any virtuous duaaa concerning both the worlds can be made with sincerity.
23. Thereafter, to proceed calmly and peacefully after sunset of the same (ninth) day towards Muzdalifah. Here one should stop taking heed not to be in close proximity at the lower valley near the mountain of Kuza.
24. To spend the night of Nahr (tenth) in Muzdalifah.
25. To spend the days of Mina (tenth, eleventh and twelfth) at Mina with all of one's belongings (which was brought with for the days of Hajj). It is Makrooh Tahrimi to despatch one's belongings to Makkah beforehand while one is still in Mina.
26. To stone the Jamaraat standing in such a position that Mina is towards the right and Makkah towards the left.
27. To stone the Jamaratul Aqabah (i.e. the last Jamara) each time while mounted upon a conveyance. The first Jamaarat (which is situated closest to the Masjid Khaif), and the middle one should be stoned while on foot.
28. To stand at the centre of the valley while stoning.

29. To stone between sunrise and Zawaal on the first day and between Zawaal and sunset on the remaining days. It is Makrooh to stone between dawn (Subh Saadiq) and sunrise on the first and fourth days. Similarly it is Makrooh to stone during the nights of all three days. Although stoning at nights is Makrooh, it will be deemed valid since all the nights are subordinate to the days which follow them except the night which comes after the day of Arafaat (which is subordinate to the day preceding it). Therefore, the stay at Arafaat is valid during this night as well. This is the night of Eid.
30. The most appropriate time for stoning on the first day (tenth) is from after Zawaal up to sunset. From the aforementioned discourse the permissible, reprehensible and preferred times of stoning have been made apparent.
31. It is also a Sunnah practice for a Mufrid (i.e. one performing only Hajj) to slaughter an animal and eat from it. It is only permissible to consume from this sacrifice and those which are optional or of Tamattu or Qiraan (i.e. the sacrifice of a misdemeanour viz, Damm/Jinaayat cannot be consumed by the person offering the sacrifice).
32. It is also the Sunnah for a Khutbah (sermon) to be delivered on the day of Nahr (tenth); in which the remaining injunctions of Hajj are elucidated. This is the third Khutba of Hajj.
33. It is also Sunnat to leave Mina before sunset on the twelfth day if one desires to do so. If, however, one is still in Mina after sunset on this twelfth day then he would have erred (i.e. committed a Makrooh act) although no penalty will have accrued against him. If he remains at Mina up to daybreak (dawn) of the fourteenth day it will be necessary on him to stone on that (14th) day.
34. It is also Sunnat to camp at a place called Muhassab (also called Abtah) for a short duration after leaving from Mina.
35. Then one should drink Zam Zam to one's fill of Zam Zam while standing and facing the Ka'bah and gazing at it. Also to pour some upon one's head and body. Whatever duaaa a

person makes when drinking Zam Zam is accepted, whether it concerns the Dunyaa or the Aakhirah.
36. It is also Sunnat to cling to the Multazam placing the chest and face on it. (the Multazam is that portion of the Ka'bah between the Hajre Aswad and the Door). One should also hold the cloth covering of the Ka'bah while making any supplication desired.
37. One could also kiss the door frame of the Ka'bah upon entering, with etiquette and respect.
38. After all this the only remaining act is one of the most virtuous of deeds which is the visiting of Nabi (Sallallahu alayhi wasallam)'s mausoleum and those of his Sahaabah (Radhiallahu-anhum). With this intention in mind one should leave Makkah from the door of Subeeka via the Thania Sufla. A separate section deals with the etiquettes of the visitation of the grave(Ziarat) Inshaa Allaah.

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THE SPIRITUAL PERFORMANCE OF HAJJ

When a person intends to begin his Hajj he should enter in his Ihraam from the Meeqaat e.g. Raabigh. This is achieved by taking a bath or making wudhu (the former being preferable), for cleanliness. Therefore even a menstruating woman should bath as well as a woman still bleeding after childbirth(if bathing is not harmful to her).
Absolute cleanliness is desirable (Mustahab). This includes the paring of nails, clipping of the moustache, removing underarm and pubic hair, as well as applying oil to the head, even though the oil may be scented.
Men should adorn one lower garment and one upper garment which should either be new or washed. New white garments are preferable. These garments should not have buttons (or be very fitting) since such clothing is Makrooh. One should then apply perfume and perform two rakaats Salaat after which the following duaaa should be recited.

"O Allaah! I intend performing Hajj so ease its performance for me and accept it from me".

Thereafter the following Talbiyah should be recited:

One should not omit from this any words but if one chooses, the following may be added.

This addition is also Sunnat. Once this Talbiyah has been recited, one has entered the state of Ihraam. Now one should abstain from conjugal relations as well as its mention to one's wife. Promiscuous and loose conversation is also not allowed as well as all forms of sin including disputes and quarrels with one's fellow travelling companions and servants. Also prohibited is the hunting of land animals as well as leading or merely indicating towards others the hunting of the same. Wearing fitting clothes, a turban or any covering of the head(for men) or face is also not permissible. Using any perfume or shaving of any hair is also not permitted.

Having a bath, taking shade from a tent (umbrella) or anything else and wearing a money belt are all allowed during the state of Ihraam.

Recital of the Talbiyah should be increased after every Salaat or when ascending, descending, meeting a conveyance and at the time of Sehri. It should be recited in a raised voice which is not annoying to others.

Upon reaching Makkah it is preferable (Mustahab) to have a bath. One should enter Makkah from the door of Mu'allah so as to be facing the door of the Ka'bah upon entering as a token of respect. It is preferable to enter while still reciting the Talbiyah until one reaches Baabus Salaam (Door of Salaam) at the Masjid of Haraam. One should enter through this door with utmost humility and meekness while reciting the Talbiyah constantly, bearing in mind the greatness of the place. Allaahu-Akbar, the Kalima and Durood upon Nabi (Sallallahu alayhi

wasallam) should be recited while being tolerant and clement towards the crowd. Any supplication may be made upon sighting the Ka'bah, as these are accepted.

Thereafter, one should face the Hajr Aswad, reciting Allaahu-Akbar and the Kalimah, raising both hands as in Salaat, and then place the hands upon the stone and kiss it without a sound. (This is called Istilaam). If doing the above is harmful and injurious to oneself or to others it should be avoided. Rather touch the stone with any object (a stick or the like) and kiss it. Otherwise indicate towards it with both hands from a distance, and then kiss the hands. " Allaahu-Akbar", the Kalimah and "Al Hamdu Lillah" should be recited together with Durood upon Nabi (Sallallahu alayhi wasallam). Tawaaf (circumambulation) of the Ka'bah should now be commenced from one's right-hand side, from the area in line with the door. Men should be in the state of Idhtibaa (i.e. wearing the upper garment below the right armpit throwing both edges upon the left shoulder-thus leaving the right shoulder open).

Seven shauts (rounds) should be made of the Ka'bah during which duaas can be made. One should walk around the Hateem (not inside it). The male intending to make Sa'ee between Safaa and Marwah after his Tawaaf, should make Ramal during the first three rounds of the Tawaaf. Ramal means to walk briskly, moving the shoulders from side to side as a brave warrior would bravely confront the enemy with valour. If one encounters congestion due to the crowds, he should avoid walking briskly but thereafter proceed briskly whenever this is possible. because this is essential. He should only yield to the crowds for the duration of it's congestion, but not longer, as this is the Sunnat practice. This is unlike the kissing of the Hajr Aswad (which is omitted due to restricting crowds) since this practice has the alternative of kissing the hands.

The Istilaam of the Hajr Aswad (as described earlier) should be repeated every time one passes by it. With the last Istilaam

(i.e. the eighth one) the Tawaaf (of seven rounds) is terminated together with two rakaats Salaat at the Maqaame Ibrahim (Alaihis-Salaam) or at any other convenient place within the Masjid. Thereafter duaa should be made followed by another Istilaam. This is Tawaaf of Qudoom (Arrival). It is Sunnat for any non-resident of Makkah.

The next procedure is to proceed towards Safaa and after reaching its as high a point from which the Ka'bah is visible." Allaahu-Akbar" should be recited together with the Kalimah, Talbiyya, Durood upon Nabi (Sallallahu alayhi wasallam) and other duaaas. The hand should be raised and spread out in front of one. Thereafter, one should descend calmly towards Marwah at a moderate pace. Upon reaching the "centre of the valley" (Batn-Waadi) men should jog between the Meelain Akhdarain (i.e. the portion between the green lights -about 40m.). After passing this area a normal walking pace should be resumed until reaching Marwah. Here one should repeat what was previously done at Safaa. This will now be considered one Shaut or round of the Sa'ee. From Safaa to Marwah is about 405m.

Hereafter, one should return to Safaa, again jogging between the green lights (for men only) - thereafter, walking naturally until reaching the top of Safaa, and repeating what was done earlier. This will now count as the second Shaut. In a like manner seven Shauts should be completed (including these two) beginning initially at Safaa and concluding at Marwah. The jogging at the Batn Waadi should be repeated by the men during every one of the seven Shauts.

The Haajji should now reside in Makkah in the state of Ihraam, making Tawaaf whenever possible since Tawaaf is superior to Nafl Salaat for a non-resident of Makkah.

After performing the Fajr Salaat of the eighth day of Zil Hijjah one should prepare to leave for Mina. Commence the journey

to Mina after sunrise, and it is preferable to perform the Zohr Salaat in Mina. The recitation of the Talbiyah should not be neglected at any time except when one is making Tawaaf during the journey.
One should remain in Mina up to the time Fajr Salaat has been performed there while darkness is still prevalent. One should attempt to be close to the Masjid Khaif, then proceed towards Arafaat after sunrise. (ninth of Zil Hijjah). From Makkah to Arafaat is about 22Km.

At Arafaat one should stop and reside for a while and after Zawaal (midday) one should go to the Masjid-un- Namirah where, Zohr and Asr Salaats will be performed together (i.e. Asr will immediately follow Zohr) behind the Muslim leader or his deputy. This will take place after the Imaam had delivered two sermons between which he will sit for a while. These two Fardh Salaats will be proceeded by one common Azaan and two individuaal Iqaamats. One may only combine these two Salaats subject to two conditions. (1) Ihraam (2) Following the Imam (i.e. the Imaam leading the congregation in the Masjid -un- Namirah).

No Nafl Salaat should be performed between these two Fardh Salaats. If one is unable to perform these Salaats behind the Imaam, he should perform each one separately at its respective times and he should not combine them. After performing the Salaat, with the Imam, one should proceed towards the Mawqif (the place of halting) which is the entire plain of Arafaat except a place called Batn-e-Urnah. After Zawaal a bath should be taken in preparation for one's stay here. Then one should try to be stationed near the mountain of Mercy (Jabal-ur-Rahmah), facing the Qiblah, reciting the Takbir, Kalimah, Talbiyah and supplicating towards Allaah Ta'aala with hands outstretched like a person begging for food. Here one should exert in prayer with utmost earnestness and sincerity for himself, his parents and family. He should try to shed tears since this is a sign of acceptance.

A person should not be negligent and lax or lazy on this day since he may not obtain another opportunity for a long time . Especially for someone very far from it. Remaining upon one's conveyance during this period is best (referring to conveyances of the past) and standing is superior to sitting.
Once the sun sets, the Imaam of Hajj and the rest of the people will proceed to Muzdalifah very calmly. From Arafaat to Muzdalaifah is about 8.5Km. Those wishing to hasten could do so only when no inconvenience is posed to others. No one should behave like hooligans by racing around, rushing and harming others since all this is Haraam.

At Muzdalifah one should settle close to the mountain of Quza, avoiding the centre of the valley to allow the passage of other travellers. Here Maghrib and Isha should be performed with a common Azaan and Iqaamah. However, if any Nawaafil are performed or any activity transpires between the two Fardh Salaats, the Iqaama should be repeated. It is not permissible to perform the Maghrib Salaat on the road to Mazdalifah. If someone performed Maghrib en route, it would have to be repeated at Muzdalifah if one reaches Muzdalifah before dawn (Subh Saadiq).

It is Sunnat to spend the night at Muzdalifah. Once dawn breaks, the Imaam will lead the Fajr Salaat while darkness still prevails. Everyone will then remain in any part of Muzdalifah except Batn-e- Muhassar where they will again apply themselves to making duaaa to Allaah Ta'aala to make them realize their goals and ambitions as He had done for Nabi (Sallallahu alayhi wasallam) at this place. Once sufficient light spreads, everyone will proceed to Mina before sunrise where they will set up camp.

At Mina they will begin by pelting the Jamratul Aqabah-Big Shaytaan from the centre of the valley using seven pebbles resembling the small splintered pieces of a shattered earthen

pot. It is preferable to collect these pebbles at Muzdalifah or from the road towards Mina. It is Makrooh to:-
a) gather these from amongst those at the Jamarah.
b) pelt from the top of the valley due to the harm it poses to others. c) pick up these stones from any place without discretion.
d) to break any large stone or rock to derive these pebbles.
e) use impure pebbles. These pebbles should be washed to be certain of their purity since an act of worship is performed by means of them. However, if one pelts with impure pebbles, it will be valid although Makrooh.

Recitation of the Talbiyah will stop upon the first pebble thrown. The method of pelting is to hold the pebble with the thumb and index finger because it is easier and more degrading to Shaytaan. Some people think that Shaitaan is hurt with more aggressive throwing. This is incorrect. Shaitaan loves undisciplined acts of anger. Being in control at such a time is therefore more degrading to Shaitaan than when one is in control of ones emotions and actions. The Sunnat method is to pelt with the right hand. The pebble should be placed upon the back of the thumb aided by the index finger. Five arms length should separate the Jamarah from the person pelting (if possible). If the stone falls to his feet, or strikes an obstacle thereby hindering it's flight, the pelting should be repeated. If the stone falls after it completes its flight (and lands close to the Jamarah as demarcated) it will suffice (even though it does not strike it directly). Takbir should be recited with every pebble.

Hereafter, the Mufrid could slaughter an animal if he desires, following which he must shave all his hair or trim it, although shaving is better. Shaving even a quarter of the head is sufficient. Trimming means to cut the equivalent of a finger-tip length off every portion of the head. With the act of shaving, everything which was not allowed during the state of Ihraam becomes Halaal for the Muhrim except intercourse. The person

should leave for Makkah on the same day or the following day or the day thereafter.

In Makkah the Tawaaf of Ziyaraat (which consists of seven rounds) should be made, after which conjugal relations with one's wife also becomes permissible. The best of these three days for the Tawaaf of Ziyaraat is the first. If a person delays it until after these three days, then the sacrifice of an additional goat becomes obligatory upon him due to his delay of a Waajib (obligatory) act.

After this, one returns to Mina where one should once again stay. Once the sun crosses its meridian (Zawaal) on the second day of Ayyaam-e- Nahr (i.e. 11th at Zil Hijjah), all three Jamaraat will be pelted, beginning with the one closest to the Masjid e Khaif. This one will be pelted with seven pebbles while on foot, calling out the Takbir with every pebble. Then one should halt awhile making any duaaa one desires, praise Allaah Ta'aala and express Durood and Salawaat upon Nabi (Sallallahu alayhi wasallam). The hands should be raised in this duaaa wherein forgiveness should also be sought for one's parents and Mu'min brothers.

Next, the adjacent Jamarah (pillar) should be stoned as the preceding one was and here again duaaa should be made. Finally the Jamara-tul- Aqabah will be pelted while mounted upon a conveyance following which no duaaa is made. On the third day of the Ayyaam-e- Nahr (i.e. 12 th. Zil Hijjah), all three Jamaraat should be pelted again, after Zawaal in a like manner.

If someone is in a hurry, he may leave for Makkah before sunset of this (12th) day. However, if he delays his departure to after sunset then it would be Makrooh without any penalty on him. Those choosing to stay on at Mina should again pelt on the fourth day (i.e. 13th of Zil Hijjah). This pelting is permissible before Zawaal although it is more virtuous after

Zawaal. It will be Makrooh to pelt before sunrise. Every pelting at a single Jamarah which is to be followed by another pelting should be done on foot, to facilitate the making of duaaa after it. If it is not to be followed by another pelting then it should be done from a conveyance, to allow immediate departure without a duaaa. It is Makrooh to spend the nights of pelting in any place besides Mina.

When travelling to Makkah, one should alight at Muhassab for a short while. Upon entering Makkah another Tawaaf comprising the normal seven rounds should be completed without Ramal or Sa'ee if these two had already been done on a previous occasion. This is called the Tawaaf of Widaa (Farewell). It is also termed the Tawaaf Sadr. This Tawaaf is Waajib (obligatory) except upon the residents of Makkah and upon those still to remain in Makkah for a while. Thereafter two rakaats should be performed after which ZamZam water should be consumed facing the Ka'bah. One should drink to his fill, taking many breaths in-between while gazing at the Ka'bah each time. Some ZamZam should be poured on the body if possible, otherwise just the face and head should be sprinkled with it. Any permissible duaaa may be made while drinking. The following duaaa is reported to have been made by Hadhrat Abdullaah Ibn Abbaas (Radhiallahu-anhu):

"O Allaah I ask you for beneficial knowledge, abundant sustenance and cure from every ailment".

Nabi (Sallallahu alayhi wasallam) said:

"The water of ZamZam is for whatever purpose it is drunk ".
(i.e. whatever duaaa is made upon its consumption will be accepted.)

After drinking ZamZam it is Mustahab to approach the door of the Ka'bah, kiss its doorframe, place the chest and face against the Multazam, grasp the cloth of the Ka'bah and humble oneself

before Allaah Ta'aala. Any duaaa concerning the affairs of the Dunya and Aakhirat may be made as well as the following:

"Oh Allaah this is Your house which You have made blessed and a means of guidance for mankind. Oh Allaah, just as You have guided me to this act (of Hajj) accept it from me and do not make this my last visit to Your house. Oh Most Merciful of the Merciful, grant me the good fortune from Your infinite Mercy to return here until You are pleased with me".

The Multazam is amongst those places in Makkah where duaaas are most accepted. There are fifteen such places which Kamaal bin Humaan (R.A.) has enumerated from a treatise of Hassan Basri (R.A.) as follows:

1. During Tawaaf on the Mataaf.
2. At the Multazam.
3. Below the Mizaab (water out-let of the Ka'bah).
4. Within the Ka'bah itself.
5. When drinking ZamZam (at the well).
6. Behind the Maqaam-e- Ebrahim (Alaihis-Salaam).
7. At Safaa.
8. At Marwah.
9. During the Sa'ee at Safaa and Marwah.
10. At Arafaat.
11. At Muzdalifah.
12. At Mina.
13. At the first Jamarah.
14. At the second Jamarah.
15. At the third Jamarah.

The Jamaraat are pelted on four days (if one stays over on the thirteenth viz. the Day of Nahr (Eid-Sacrifice) and the subsequent three days as explained above.

Mention has also been made of the acceptance of duaaa upon the sighting of the Ka'bah. It is Mustahab to enter the blessed Ka'bah if the opportunity avails itself without harming anyone. Upon entering one should adopt Nabi (Sallallahu alayhi wasallam)'s position for Salaat. This place is in front of him when his back faces the door. Between the Musallee and the wall there should be a distance of approximately three arms-length. After performing Salaat, the cheek should be placed against the wall and forgiveness should be sought from Allaah Ta'aala and He should be glorified with Praises. Thereafter Hamd, Tasbeeh, the Kalimah and Takbir as well as any other duaaas should be recited at every pillar with utmost respect both within oneself and without. The green area between the two pillars is not the place where Nabi (Sallallahu alayhi wasallam)
performed Salaat. Contrary to what people say, there is no truth in the erroneous and fabricated claim about the "Urwatul Wuthqaa" being the high part of the Ka'bah's wall. The peg at the centre of the Ka'bah is termed the navel of the world by some people. The exposing of their navels, and also the normally concealed parts of their bodies, and placing it on this peg is are acions without proof.

When the Haajji has completed his farewell Tawaaf he should walk away backwards fixing his gaze upon the Ka'bah, weeping, or, at least attempting to do so and grieving at one's departure from the beloved Ka'bah. In this manner one should leave the Masjid. Makkah should be left from the door of Bani Shayba from the Thania Sufla.
A woman will act in the same way as a man does in Hajj, except that:-

1) She will not expose her head, and will hang a veil before her face supported by something which will not allow it to touch the face.
2) She will not raise her voice when reciting the Talbiyah.
3) She will not do the Ramal nor jog between the Green Lights but she will maintain her normal walking pace while making Tawaaf and when walking between Safaa and Marwah.
4) She will not shave her head nor trim it the way men do.
5) She is permitted to wear less loose fitting (obviously not tight- fitting) clothing.
6) She should not crowd with the men for Istilaam of the Hajr Aswad.
Thus the Hajj of a Mufrid (called Hajj-e-Ifraad) has been described. The Hajj of a Mutamatte (called Hajj-e-Tamattu) is more superior in status to the Hajj of the Mufrid. Similarly, the Hajj of a Qaarin (called Hajj-e-Qiraan) is superior to that of Tamattu.

QIRAAN-HAJJ

This means to combine the Ihraam of Hajj with that of Umra. After performing the two rakaats of the Salaat of Ihraam one should recite:

Thereafter the Talbiyya is recited. Upon entering Makkah, the Tawaaf of Umrah(consisting of seven rounds) is performed wherein Ramal is carried out in the first three rounds. Thereafter, two rakaats are performed followed by the walk up to Safaa wherein duaaa is made together with the recitation of the Takbir, Kalimah, Talbiyah and Durood upon Nabi (Sallallahu alayhi wasallam). Thereafter one descends towards Marwah jogging between the Meelain . Then seven rounds are completed in a like manner which completes the Umrah. (Umrah is a Sunnah practice). Then the Tawaaf of Qudoom (arrival) is performed for the Hajj, after which all the acts of Hajj as mentioned earlier, will be completed.

Once the person has pelted the Jamartul Aqabah on the day of Nahr (10th Zil Hijjah) the sacrifice of a goat/sheep or a seventh portion of a camel/cow or buffalo will be Waajib (compulsory) upon him. Should one be incapable of sacrificing an animal, he should observe three fasts before the onset of the Day of Nahr (10th) within the months of Hajj. Thereafter he should keep another seven fasts after completion of Hajj even though it be in Makkah after the Ayyaam-e- Nahr. It will be permissible to fast at random (i.e. interspacing the fasts with days wherein no fast is kept).One does not have to keep them consecutively.

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TAMATTUU-HAJJ

This means to enter initially into the Ihraam of Umrah only at the Meeqaat and after the traditional two rakaats at Ihraam, to read:

Thereafter the Talbiya should be consistently recited until reaching Makkah, where its recitation will terminate upon the performance at the first Tawaaf. Ramal should be made. After this, the two rakaats of Salaat of Tawaaf should be read and the Sa'ee at Safaa and Marwah as described before. Thereafter, if one had not brought his own Hadi (sacrificial animal) with him from home, he will have his head shaved or trimmed after which everything once again becomes Halaal for him including intercourse. He will now emerge from Ihraam and remain out of Ihraam until donning another. If he had brought a Hadi with him (which is uncommon today) he will not be free of his Ihraam until after Hajj.

Once the day of Tarwiyah (8th Zil Hijjah) arrives, the Mutamatti will don his Ihraam for Hajj from within the Haram (i.e. anywhere within Makkah and its surrounding areas without having to do so from the areas of "Hill" (i.e. the various Meeqaats). He will then proceed to Mina (as described earlier)

and after arriving here for the second time(after Arafaat and Muzdalifah and pelting the Jamarah-tul- Aqabah upon the day of Nahr), it will be compulsory for him to slaughter a goat or sheep or a seventh portion of a camel, cow or buffalo. If he is unable to do so he will have to observe three fasts before the day of Nahr and seven after Hajj as a Qaarin would. If he had not fasted before the day of Nahr (10th), then the sacrifice of a goat, etc., will uncompromisingly become compulsory upon him, (he will have to figure out a way of doing so) and no fasting or charity will substitute this obligation.

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UMRAH

'*Umrah is Sunnah*' It is the lesser pilgrimage, while Hajj is the greater pilgrimage. Umrah is valid at any time of the year. However, it is disliked by Shariat on the Day of 'Arafaa (the ninth of Dh_I-Hijjah), the Day of the Sacrifice, (the tenth of Dh_IHijjah), and the Days of Drying of the Meat,(the eleventh, twelfth and thirteenth of Dh_I-Hijjah).

The procedure of Umrah. A person already in Makkah will don his Ihraam for Umrah at a place in Makkah considered "Hill",(i.e. outside the sacred area). This is different from the Ihraam for Hajj because the Ihraam for Hajj is taken at a place inside the sacred area (Haram) of Makkah. As for a person who has not entered Makkah, he will make Ihraam for Umrah at the Meeqaat.

Thereafter, that person making Ihraam for Umrah will circumambulate the Ka'aba, and then perform the running between Safaa and Marwah (both for Umrah). Then he will shave his head or cut his hair, and this will complete his Umrah. We have discussed the details of all these acts when we dealt with the procedure for Hajj.

THE BEST DAY

The best of all days is the Day of Arafaa, the ninth of Dh_I Hijjah. If it happens to be on a Friday, such a day of Arafaa is more excellent than seventy pilgrimages on a day other than Friday. The author of the 'Miraj ad-Diraya' narrates this when he said: "It has correctly been transmitted from the Rasul of Allaah (Sallallahu alayhi wasallam) that he said:
"The most excellent of all days is the Day of Arafaa. should it happen to be on a Friday, it is more excellent than seventy pilgrimages".

This is mentioned in the 'Tajrid as-Sihah bi-Alamat al Mautta Az-Zayla'i', and also by the commentator of 'Kanz'.

According to Imaam Abu Hanifa (RA), to live in the neighbourhood of Makkah is 'disliked' by the law, because one who lives there is unable to fulfil the duties towards the Sacred House. The two companions of Imaam Abu Hanifa (RA), however, held the view that it is 'not disliked' to live in the neighbourhood of Makkah.

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TRANSGRESSIONS OF HAJJ

These are of two types :
(1) Transgressions of the Ihraam
(2) Transgressions of the Haram - this type is not solely restricted to the person in Ihraam (Muhrim).

The transgressions perpetrated by the Muharim are numerous. Some are penalised by a Damm (i.e. sacrificing a goat/sheep), while others are penalised by Sadaqah which entails a charity of half Saa' of wheat, or the cash equivalent thereof.
One saa'=270 tolas and 7.5 tolas =87.48 grams =2.8125 troy oz.).
Others are penalised by lesser penalties such as the market values of certain animals killed. This penalty may also be multiplied due to the multiplication of errors.

The transgressions penalised by the Damm are:

- ☐ when a mature Muhrim applies perfume to any complete limb
- ☐ dyes his head with Henna (Mendhi)
- ☐ oils his hair with olive oil or the like
- ☐ wears fitting sewn garments
- ☐ covers his head for a complete day
- ☐ shaves a quarter of his head; or a part of his body from which blood is to be cupped; or any one of his armpits; or the pubic area; or his nape
- ☐ paring the nails of both hands and feet in one sitting; or paring the nails of a single hand or a single foot
- ☐ omitting a compulsory (Waajib) act from amongst those mentioned earlier
- ☐ clipping the moustache if the amount clipped equals to a quarter of the beard. If less is clipped e.g. half of a quarter beard then the cash equivalent of half a Damm will be imposed, etc.

The transgressions requiring the paying of Sadaqah of half a Saa' of wheat or its cash equivalent are:

- ☐ when a Muhrim applies perfume to an area less than that of a limb.
- ☐ wears a fitting sewn garment or covers the head for a duration of less than an entire day
- ☐ shaves less than a quarter of his head

- ☐ cuts a single nail. This applies to every individuaal nail cut (i.e. half Saa' of wheat for every nail cut) unless the total amount (i.e. sum of all the individuaal Saas total to the equivalent of Damm), then in this case a little less should be given as desired. For example if five finger nails are cut individuaally on separate occasions an amount slightly less than the equivalent of a Damm becomes binding
- ☐ Tawaaf-e-Qudoom or Sadr (Widaa) is performed without wudhu. If performed in a state of Janaabat (without ghusl) then sacrificing a goat (damm) is compulsory.
- ☐ a single Shaut (round) is omitted from the Tawaaf Sadr. Similarly, for every Shaut missed or every stone omitted at any of the Jamrats (if the number of Shauts or stones omitted are less than three). However, if four (4) or more are omitted then the entire act of Tawaaf or pelting would be nullified and Damm may have to be given. If the value of the individuaal Sadaqah exceeds that of a Damm, then any small desired amount may be deducted so as to equal or exceed the Damm
- ☐ Shaving another person's head, or paring his nails
- ☐ If a person needs to apply perfume or wear the prohibited clothing or have his head shaved due to a valid Shari excuse he can either give the Damm, Sadaqah (three Saa's to six poor people) or fast for three days

The transgressions requiring less than half a Sa’a of wheat as recompense are:

- ☐ If one kills a louse or a locust. In this case he may give in charity any desired amount.

These transgressions are atoned by the market value of the hunted animal. A Hajji's killing of a huntable animal or bird etc. then in this case two knowledgable and just people should evaluate the animal in accordance with its value at the place it was killed or the nearest place in the vicinity. If its value equals to that of a Hadi animal, the transgressor has two options. He may either buy the animal and slaughter it for charitable distribution, or he may purchase some wheat (or flour)to the equivalent value which should then be distributed amongst the poor at a ratio of half a Saa to every person. Alternatively (if he cannot afford this) he may fast for the amount of people he had to feed. (i.e. if he had to feed ten poor people, he has to fast for ten days). If there still remains a residue of less than half a Saa, it should be given in charity or a complete fast kept in lieu of it.

The value of a resultant transgression will also become obligatory if an animal is injured. Also if feathers of a bird which are not necessary for flight are removed, or the hair of any animal, or if any such limb is severed which will not render the animal totally helpless. If such an injury is afflicted which completely cripples the animal to the extent that it is unable to offer any defence or escape from an adversary, then the full value of the animal will have to be paid out. The same applies to the plucking of a bird's wings or breaking its egg.

The penalty of a goat will not be in lieu of the killing of a predatory animal. However, if the person was attacked by the animal and he killed it in self-defence, then no penalty is due on him. Fasting will not serve as recompense for that person who is not in Ihraam who kills a wild animal of the Haram, neither will it suffice in lieu of cutting any grass or tree of the Haram which grows on its own and was not grown by any person. Using the grass of the Haram for grazing purposes or cutting it is also forbidden except the type of grass called Idkhir and Mushrooms.

- ☐ No penalty is levied for the killing of a crow, kite (type of carnivorous bird), scorpion, rat, snake, rabid dog, mosquitoes, flea, tick, tortoise or any animal which is not usually hunted.

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THE HADI ANIMAL

The least of all these animals is the goat. Others include the camel, cow, sheep and all those animals which are permissible to slaughter at Eid of Adha. Sacrificing a goat will suffice as Damm for all transgressions except in two instances.

1. Performing the Tawaaf Ziyaarat while in need of an obligatory bath.
2. Engaging in intercourse after being at Arafaat and before shaving the head.

In these two cases a large animal carrying seven shares (Budana i.e. Camel, cow, etc.) will have to be sacrificed.
Only the Hadi due for Tamattuu and Qiraan have to be slaughtered on the day of Nahr (10th). All Hadi's, however, have to be slaughtered within the boundaries of the Harams geographical location except that Hadi which is of an exceptional and mandatory (Nafl) nature and which, due to some ailment, had to be sacrificed en-route. No wealthy person may consume this Hadi. In the matter of distribution, no distinction will be drawn between the poor person residing in the Haram and others (i.e. all may benefit equally).
After the sacrifice the animal's shroud and reins should be given in charity and may not be given to the butcher as remuneration for his services. These animals may not be ridden without dire necessity, neither should they be milked. If the destination is distant (necessitating milking) then the milk may be given in charity and the animals udders sprinkled with cold water (to suppress refilling and the resultant inconvenience of milking while on journey) .

If a person vows to perform Hajj on foot, it will become incumbent upon him and he may not mount a conveyance until the completion of the Tawaaf Ziyaraat. If he does so before this then he will have to sacrifice an animal in recompense. Walking is superior than riding for an able person.
May Allaah, by His grace grant us the ability and good fortune to present ourselves for Hajj in the best of health. Aameen

VISITING THE GRAVE OF RASUL

(Sallallahu alayhi wasallam)

A visit to the tomb of Rasul Muhammad (Sallallahu alayhi wasallam) is one of the best ibadaats of man. Indeed it approaches the acts which are graded as those 'required' by the law.
If you have proceeded to visit the tomb of Rasul (Sallallahu alayhi wasallam) you would invoke enormous blessings on him. On seeing the walls of Madinah you will invoke blessings on the Rasul (Sallallahu alayhi wasallam) by uttering the formula:

"Allaah Bless Muhammad and the family of Muhammad, as You blessed Ibrahim and the family of Ibrahim. Surely You are All-laudable, Glorious".

(Allaahumma, salli alaa Muhammadin wa alaa aali Muhammadin: Kama sallayta ala Ibrahima, wa alaa aali Ibrahima. Innaka hamidun Majidun).

Then you will supplicate:

Allaah, here is the sanctuary of Your Rasul (Sallallahu alayhi wasallam) and the place of the descent of your revelation. So bestow favour on me by enabling me to enter into this city; make it a means of my safeguard from Jahannum and my security from punishment in the Aakhirat (Hereafter); and make me one of those who will be

successful through the intercession of the chosen one [i.e. the Rasul (Sallallahu alayhi wasallam)] on the Day of the final return."

(Allaahumma, haazaa haramu nabiyyika, wa mahbatu wahyika. Fa-,nun alayya bi-d-dukhuli fihi, waa j'ahlu wiqaayatan li mina n-nari, wa amanan mina l-adhibi, waa j'alni minaa l-faa'izina bi'shafa'ati yawma i-m abi).

You will enter Madinah with humility calmness and dignity, while being constantly aware of the majesty of the place, and supplicating:

"In the name of Allaah and by the Deen of the Rasul (Sallallahu alayhi wasallam) Rabb make my entry a beneficent event and make my coming out also a beneficent event, and grant me from Yourself an authority and a helper".

"Allaah bless our Guide, Muhammad and the family of Muhammad, as You blessed Ibrahim and the family of Ibrahim. Surely You are All-laudable, Glorious. Allaah forgive me my sins and open for me the doors of Your mercy and Your Bounty".

(bi-smi Allaahi, wa 'alaa millati Rasul (Sallallahu alayhi wasallam)i Allaahi salli Allaahu 'alayhi wa sallama. rabbi adkhilni mudkhala sidqin wa akhrijni mikhraja sidqin, wa j'al le min ladunka sultanan nasiran.

Allaahumma salee 'alaa sayyidinaa Muhammadin, wa alaa aali Muhammadin, kama sallayta 'alaa Ibrahima, waa 'alaa aali Ibrahima, Innaka hamdun majidun. Waghfir ...... dhunubi, wa ftih li abwaaba rahmatika wa fadilika).

Then you will enter into Masjid-un-Nabi (the Masjid of Rasul (Sallallahu alayhi wasallam)) and perform two rak'aats of ritual prayer for greeting the Masjid near the Mimbar, (pulpit), standing in such a way that the pillars of the pulpit are opposite to your right shoulder, because this was the standing place of Rasul (Sallallahu alayhi wasallam). Between his pulpit and his grave there exists a Rawdah (meadow) from the meadows of Jannat, as Rasul (Sallallahu alayhi wasallam) described it. Aside from the two rak'aats for greeting the Masjid, you will also perform two more rak'aats in gratitude to Allaah for His help in making you reach the Masjid of Rasul (Sallallahu alayhi wasallam). Then you will supplicate to Allaah for whatever you desire.
Then you will go straight to the tomb and stand at a distance of four cubits (about four arm lengths) from the Maqsura (closet) in extreme courtesy, keeping the direction of Makkah at your back, being opposite to the head of the Rasul (Sallallahu alayhi wasallam) and to his face, and assuming that he is looking at you, listening to you, returning your salutation to him, and saying Aaeen at the end of your prayer to Allaah. In this state you will read this greeting:

May peace be upon you O my Guide, O Rasul (Sallallahu alayhi wasallam) of Allaah! May peace be upon you, O Rasul (Sallallahu alayhi wasallam) of Allaah! May peace be upon you, O beloved to Allaah! May peace be upon you, O Rasul (Sallallahu alayhi wasallam) of mercy! May peace be upon you, O intercessor for the Muslim community! May peace be upon you, O the chief of all Rasuls(Sallallahu alayhi wasallam) of

Allaah! May peace be upon you, O the last of the Rasul (Sallallahu alayhi wasallam)! May peace be upon you, O the one enwrapped in the mantle! May peace be upon you, O the one enwrapped in a cloak! May peace be upon you, upon your forefathers, and upon the purified members of your family from whom Allaah removed all uncleanliness and whom He purified completely. May Allaah grant you such a reward on our behalf as is greater than that which He is to grant to any Rasul (Sallallahu alayhi wasallam) on behalf of his people, or to any Rasul (Sallallahu alayhi wasallam) on behalf of his community.

I bear witness that truly you are a Rasul (Sallallahu alayhi wasallam) of Allaah and that you conveyed the message, fulfilled your trust, admonished the community, clearly expressed the proof, fought for the sake of Allaah as was your duty, and worked to establish Islam until your demise.

May Allaah bless and greet you as well as the noblest place which has become noble by the entering of your noble body into it! May blessings and greetings be showered upon you and upon the noble place perpetually from the Rabb of all the worlds at the number equal to that of all beings existed in the past, all beings that are in existence at present, and all beings that will exist in future but are now in Allaah's knowledge - blessings [and greetings] which are unlimited and unending.

Rasul (Sallallahu alayhi wasallam) of Allaah, we have come to visit you and to visit your sacred place, and we are honoured by appearing in front of you. We have come to you from remote lands and distant places, traversing smooth and rough roads, with the intention of visiting you in order that we may be successful in obtaining your intercession, in looking at the things and places connected with your life, in fulfilling some of our duties towards you, and in asking for your intercession to

our Rabb - for sins have broken our backs and crimes have overburdened our shoulders - and you are the intercessor granted the right of intercession and the one promised with the greatest intercession, the most laudable station and the means to obtain salvation. Allaah (exalted is He!) declared "If, when they (i.e. the believers) had done wrong to their souls, they had come to you (i.e. the Rasul (Sallallahu alayhi wasallam)) and asked forgiveness of Allaah and Rasul (Sallallahu alayhi wasallam) had asked forgiveness for them, they would have surely found Allaah oft-turning with compassion, Ever Merciful. And we have come to you having done wrong to our souls and seeking forgiveness for our sin. So intercede for us to your Rabb and pray to Him that He may cause us to die in the state of observing your Sunnah, that He may include me in your company on the Day of Qiyaamat, that He may allow me to come to your well in Jannat and to drink from its water with your cup, without being humiliated and ashamed.Your intercession I pray for, your intercession, O Rasul (Sallallahu alayhi wasallam) of Allaah!

Rabb forgive us and our brethren who preceded us in the faith, and do not permit any feeling of rancour to arise in our minds against those who have believed. Rabb, surely You are Compassionate, Ever Merciful.

You will also convey to Rasul (Sallallahu alayhi wasallam) the salutations of those who requested you to do so. So you will say:
May peace be upon you, O Rasul (Sallallahu alayhi wasallam) of Allaah, from so-and-so! He asks for your intercession to your Rabb. So intercede for him and for all other Muslims.

(As-salamu ʽalayka ya Rasul (Sallallahu alayhi wasallam) Allaahi, min fulanin ibni fulanin yatashaffa'u bika ila rabbika. fa-shfa' lahu wa lil-muslimina).

Then you will invoke blessings on Rasul (Sallallahu alayhi wasallam) and pray to Allaah for whatever you like, standing near his countenance in such a way that the direction of Makkah remains behind you.

After this you will move the measure of one cubit so that you will be opposite the head of Abu Bakr Siddiq(RA) who is buried by the side of the Rasul (Sallallahu alayhi wasallam). Standing here you will read the following salutation:

May peace be upon you, O successor of the Rasul (Sallallahu alayhi wasallam) of Allaah (May Allaah bless and greet him). May peace be upon you, O companion of Allaah's Rasul (Sallallahu alayhi wasallam), his companion in the cave, his companion in travels, and one who is trusted with this confidence. May Allaah grant you such a reward on our behalf as is better than the reward to be granted to any leader on behalf of his Rasul (Sallallahu alayhi wasallam)'s community.

Indeed you succeeded the Rasul (Sallallahu alayhi wasallam) as the best successor, walked on his way and his path in the best manner, fought against the apostates and heretics, arranged the affairs of Islaam, and strengthened its pillars. Thus you became a good leader. You did good to your people. Until death you never departed from the way of the just, and from helping the religion and its followers.

Pray to Allaah for us so that we may perpetually love you, may be included in your company on the Day of Resurrection, and that our visit to you may be accepted by Him.

May peace be upon you and also Allaah's mercy and His blessings.

Then you will move the measure of one cubit so that you will be opposite the head of Umar ibn al-Khattaab(RA) who is buried by the side of Abu Bakr(RA). Standing here you will read the salutation:

May peace be upon you, O the Commander of the Faithful! May peace be upon you, O upholder of Islam! May peace be upon you, O the one who broke the idols! May Allaah grant you the best reward on behalf of us.
Indeed you tremendously helped Islaam and the Muslims, conquered most of the territories after the Chief of Rasuls (Sallallahu alayhi wasallam), cared for the orphans, did good to your people, and strengthened Islaam. For the Muslims you were a leader with whom they all were pleased, and a guide who was himself guided aright. You reunited them, assisted the needy among them and consoled the broken-hearted.

May peace be upon you and also Allaah's Mercy and His blessings.

Then you will return by the measure of a half a cubit and will read the following salutation:

May peace be upon you both, O the two most intimate men to the Rasul (Sallallahu alayhi wasallam) of Allaah (may Allaah bless him and greet him), his two special companions, his two viziers, his two councillors, his two assistants in the establishment of the religion, and the two caliphs who, after him, completely devoted themselves to the welfare of the Muslims. May Allaah grant both of you the best recompense.

We have come to both of you to use you to approach the Rasul (Sallallahu alayhi wasallam) of Allaah may Allaah bless him and greet him) so that he may intercede to Allaah for us and ask Allaah, our Rabb, to accept our efforts, to enable us to live in keeping with his Deen and to die with belief in it [when death comes], and to include us in His company on the Day of Resurrection.

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After this, you will pray to Allaah for the good of yourself, for your parents, for those who requested you to pray for them, and for all other Muslims.

Then you will stand near the head of Rasul (Sallallahu alayhi wasallam) of Allaah in the manner in which you stood first, and will pray:

Allaah, You said - and Your saying is true -, "If, when they [i.e. believers] had done wrong to their souls, they had come to you [i.e. Rasul (Sallallahu alayhi wasallam)] and asked forgiveness of Allaah and Rasul (Sallallahu alayhi wasallam) also had asked forgiveness for them, they would have surely found Allaah Oft-returning with compassion, Ever Merciful". So we have come to You, hearing Your saying, obeying Your command, and asking You for the intercession of Your Rasul (Sallallahu alayhi wasallam).

'Allaah, our Rabb, forgive us, our fathers, our mothers and our brethren who preceded us in the faith, and do not permit any feeling of rancour to arise in our minds against those who have belief, Rabb, You are Compassionate, Ever Merciful'.
'Rabb, grant us the good in this world as well as the good in the Aakhiraat-(Hereafter), and safeguard us against the punishment of Jahannam'.

‘Blessed is your Rabb, the Rabb of honour far above that which they [i.e. the polytheists] describe of Him. May peace be upon Rasuls (Sallallahu alayhi wasallam). Praise be to Allaah, the Rabb of all the worlds.’

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Then add to this prayer whatever you like, pray for that which may come to your mind at that moment and for the prayer of which Allaah may grant you assistance through His bounty.

Then you will come to Ustuwana Abi Lubaaba (the column of Abu Lubaaba). This is the column to which he tied himself until Allaah turned to him in compassion. It is between the tomb and the pulpit. At the root of this pillar, you will perform ‘nafil’ ritual prayer of whatever number of Rak’aats you please, and turn to Him in repentance, and recite whatever prayer formula you like.

Then you will come to the Rawdah (garden) where you will perform the ‘nafil’ ritual prayer of whatever number of Rak’aats you like, and pray for whatever things you want. Here greatly glorify Allaah, affirm the oneness of Allaah, praise Allaah and ask for forgiveness of Allaah by repeatedly uttering the following formulae of prayer or its like with full concentration:

Glory be to Allaah.
(Subhaana Allaahi)
There is no illah but Allaah.
(Laa ilaaha illaAllaahu)
Praise be to Allaah
(Al-hamdu li Allaahi)
I pray to Allaah, my Rabb, for forgiveness of every sin, and I turn to Him in repentance.

(Astaaghfiru Allaaha rabbi min kulli dhanbin wa atubu ilayhi)
Then you will come to the Mimbar (pulpit) and put the hand on [a] the Rummaana (the knob of metal) which was there for the obtaining of blessings from the relic of the Rasul (Sallallahu alayhi wasallam) of Allaah, and [b] on the place where he used to put his hand when addressing so that you may gain the blessing of the Rasul (Sallallahu alayhi wasallam). You will invoke blessings upon him and pray to Allaah for whatever you want.

After this you will come to the Ustuwaana Hannaana (the Yearning Column), the column in which some of the restlessness which yearned towards the Rasul (Sallallahu alayhi wasallam) remained when he abandoned it and began addressing from the pulpit, so much so that he descended and embraced it to calm it down.

You should try to gain blessings from the remaining relics of the Rasul (Sallallahu alayhi wasallam) and from the Blessed places of Madinah. During your stay there, you should try hard to keep vigil for ‘nafil’ acts of devotion, and avail yourself of the opportunity of contemplating the Rasul (Sallallahu alayhi wasallam)’s presence and of visiting his tomb.

It is ‘praiseworthy’ to go to al-Baqi, the graveyard of Madinah, in order to visit the graves there. Then visit the place of martyrdom and visit the graves of the martyrs, especially the grave of the chief martyr Hamza(RA). Then proceed to the end of al-Baqi where the graves of the Rasul (Sallallahu alayhi wasallam)’s uncle, Abbaas(RA), and the Rasul (Sallallahu alayhi wasallam)’s grandson, Hasan ibn Ali(RA). You should also visit the graves of Amir al Mu-minin Uthmaan ibn Affan(RA), the Rasul (Sallallahu alayhi wasallam)’s son Ibraahim(RA), the

wives(RA) of the Rasul (Sallallahu alayhi wasallam), his Aunt Safiyyah(RA), his companions(RA) and their followers(RA).

Also visit the graves of the martyrs of Uhud. It is better to visit these on a Thursday, if possible. Standing beside them with full reverence and humility, say:

> 'May peace be upon you because you were steadfast [in battle]. How excellent is the reward of the Aakhiraat- (Salamun 'alakum bi-maa Sabartum, fa-ni'-ma 'uqbad-daari).

Here you will also recite the Verse of the Throne, and the Surah of Ikhlaas-eleven times, and also the Surah Ya Seen, if possible. The reward of the recitation of these could be presented as gifts to all martyrs buried there and to all other believers buried in their neighbourhood.
It is praiseworthy to go to Masjid -e- Quba on a Saturday or any other day and to perform ritual prayer in it. At the end of whatever supplication you may have read there, you should say:

O Responder of those who cry for succour, O the Helper of those who implore for help. O the Remover of the anxiety of those who are in anxiety, O the Responder to the call of those who are in affliction, bless Muhammad(Sallallahu alayhi wasallam) and his family, and remove any anxiety and grief as You removed the grief and anxiety of Your Rasul (Sallallahu alayhi wasallam) at this place. [Accept my prayer], O Compassionate , O Generous!, O Doer of immense good and beneficence. O Bestower of perpetual favour, O the Most Merciful of those who show mercy. May Allaah bless and greet our Guide Muhammad(Sallallahu alayhi wasallam), his family and his companions perpetually and eternally. [Accept our prayer], O the Rabb of all the worlds, Aameen.

1417-1997.

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ZAKAAT MADE EASY

Introduction.

All Praise is due to Allaah, the Creator of all the worlds. We seek refuge in Allaah from the evil within ourselves and from our sinful actions. Whomsoever Allaah guides, none can misguide. May Allaah bless us with His guidance.

In the current rat race for the accumulation of material possessions and wealth, the giving of alms is praiseworthy, advisable, and, in some cases even obligatory. In Islaam, it is obligatory to part with a certain amount of wealth in order to :-
a) purify one's wealth from the potential evil which it carries, such as greed, selfishness and pride; And,
b) to assist those who are financially less fortunate.
This amount is called Zakaat. Since many Muslims are not conversant with the laws of Zakaat, it is hoped that this booklet will educate them in this regard, so as to bring bliss to themselves and to those who are in need. Certainly, any action which is loved by Allaah MUST be for the benefit of mankind. It

is hoped that when we realise what a small proportion of our wealth is required in the fulfilment of this pillar of Islaam, we will be humbled enough into paying Zakaat regularly, and also to compensate for any arrear Zakaat which we have neglected up to now.

May Allaah reward us with that knowledge which stimulates the performance of correct actions.

A.H.Elias (Mufti) Shawwaal 1416 / February 1996.

WHAT IS ZAKAAT ?

Zakaat is that amount which is made obligatory by Allaah, to be paid to a particular person, or persons, possessing certain special characteristics, as explained later. It is not payable to any other individual, or for the welfare of any institution which is not a person.
The rate of Zakaat is 2.5% - which is the same as 1/40 - or two and a half cents for every rand.

WHO SHOULD PAY ZAKAAT ?

Zakaat is obligatory on a free Muslim, who is firstly, responsible enough to fulfil religious obligations. He must also possesses wealth, equivalent to a certain minimum which is called Nisaab. This wealth, whether in the form of money, gold, silver, utensils of gold or silver, or articles of merchandise (for sale),of whatever description, is liable for Zakaat, if the value amounts to the Nisaab.

WHAT IS THE MINIMUM (NISAAB) ?

1) The minimum one needs in order to be the owner of Nisaab is:-
a) 87.48 grams of gold or,
b) 612.36 grams of silver, or it's equivalent in :-
c) cash
d) merchandise (for sale) or
e) livestock (see relevant tables for calculating nisaab) or,
f) other income such as rent.

2.) The minimum must be free from debt and from the basic necessities of life, such as shelter, clothing, household furniture, cattle for personal use, armour and weapons for personal use, books (of scholars), and tools of a craftsman.
3) The minimum must be in the possession of the owner for at least one uninterrupted year. If at any time during the year the individual possesses less than this, the year's possession is interrupted, and consequently the obligation of Zakaat falls away. As for the produce of the original minimum obtained within the year, it will be added to the same type of wealth, and Zakaat will be levied on it, on completion of one uninterrupted year for the original minimum. The rule remains the same whether the produce is obtained by trade, inheritance, or by any other means.

THE RATE OF ZAKAAT.

Zakaat is calculated on the following amounts :-

1) GOLD :- 87.48 grams (which is the same as 20 mithqals, 7,5 Tolas, 2,8125 Troy ounces. or 1350 grains).

2) SILVER:- 612.36 grams (which is the same as 200 dirhams, 52.5 Tolas, 19,6875 Troy ounces or 9450 grains)
3) The Zakaat due upon two hundred dirhams is five dirhams, and on twenty mithqals of gold, one half mithqal. The rate on these forms of wealth is therefore one fortieth of one's total wealth.

HOW TO PAY ZAKAAT ?

1) **Intention.** The person paying Zakaat should intend in his mind that he is paying Zakaat. The intention needs to be made when paying to the beneficiary, or when the payer sets apart the proportion of Zakaat from his total wealth, for payment at a later convenient time. For example, when the payer gives Zakaat without any intention, but later makes the intention (while the Zakaat paid is still in the possession of the beneficiary), then it is valid.

2) **The receiver.** It is NOT necessary that the receiver should know that the payment made to him is of Zakaat. Thus, it is wholly correct if one pays the receiver of Zakaat a sum, saying that it is a gift or a loan, after having intended by it the payment of Zakaat.

3) **Without intention.** If a person gives away his whole wealth in charity, without the intention of Zakaat, the obligation of Zakaat for him is waived.
4) If a person exempts a poor man, or any other beneficiary of Zakaat, from the repayment of the debt, intending that the debt is the payment of Zakaat obligatory upon himself, this is not considered as payment of Zakaat, because delivery is not apparent in this case.
5) It is correct to pay the Zakaat on gold and silver (naqdayn) by giving - to the beneficiaries - moveable properties,

measurable things and weighable goods, equivalent to the value of gold or silver. Should the payment be made in kind, i.e. by giving part of the gold or silver itself, then the weight should be taken into account and NOT the price. In the case of money, the owner can, instead of the actual money due, pay the value in kind.

ZAKAAT AND LOAN.

Zakaat on loans may be divided into three kinds: Strong, moderate and weak.
1) **THE STRONG LOAN** is when the debtor acknowledges the receiving or borrowing of money and articles of merchandise although he now possesses nothing. If the borrower disputes the claim of the lender but there is sufficient proof against him, then this still remains a strong loan. In these cases, Zakaat is obligatory upon the lender for all the years passed. The actual payment will, however, be made when he recovers from the debtor, a minimum of twenty percent for liability of Zakaat.

2) **THE MODERATE LOAN** is the receiving of that which is not for sale, i.e., the value of clothing for personal use and living quarters. If these things are sold, and their price is not paid by the buyer, then until the lender recovers from the buyer the minimum liable to ZAKAAT - i.e. two hundred dirhams - then only will Zakaat become binding. The measure of one uninterrupted year is to be considered from the time when the loan was given to the buyer.

3) **THE WEAK LOAN** is the changing of that which is not wealth - e.g. dowry, bequest, exchange of the Khul'a for divorce, compensation for deliberate murder, indemnity, and cost of labour (to purchase one's freedom).For this type of loan, Zakaat is not necessary until the lender receives the

minimum liable for Zakaat and until one uninterrupted year passes after receiving it. This is the view of Imaam Abu Hanifah.
Imaam Abu Yusuf and Imam Muhammad maintain that in all three cases of loan mentioned above, it is necessary to pay Zakaat on whatever amount, - small or great -that is recovered.

UNCERTAIN WEALTH

On obtaining uncertain wealth, it is not necessary to pay Zakaat for the years during which it remained uncertain. Examples of such wealth are : -

1) usurped property egarding which there is no proof.
2) wealth sunk in the sea.
3) wealth tyrannically confiscated by the government.
4) a loan given to someone who denies this, and against whom there is no proof.

On regaining this form of wealth, the owner is exempted from Zakaat on it for the years during which it was uncertain.

MOVEABLE PROPERTY

1) Moveable articles, of whatever description, are subject to Zakaat if they are kept with a view to resale and if the value of such movables amount to the minimum (nisaab) as described earlier. The rate of Zakaat in the case of such movables is five dirhams (silver coins) for every two hundred dirhams worth of goods.

2) In the case of movables, Zakaat is payable when one possesses the minimum (nisaab) - at BOTH ends of the year, even though it is less than this at any time within that period. Thus, if a person owns moveable property for sale which is NOT equivalent to the minimum liable for Zakaat, and he has no other form of wealth which could be added to it to reach the minimum liable for Zakaat, but at the end of the year, the value of his moveable property raised to reach the minimum required for Zakaat, then he is NOT liable to Zakaat for this year, because the minimum did not exist at BOTH ends of the year.

3) If the movables are estimated at a value of one hundred dirhams, and one also possesses one hundred dirhams in cash, gold or silver - then the value of the movables must be added to the one hundred dirhams so that the two, together, will now reach the minimum for Zakaat, and Zakaat will become due.

GOLD AND SILVER

In the same manner described above, if gold is added to silver and their combined value (not their quantity), reaches the minimum for Zakaat, then Zakaat will have to be paid. For example, if a man possesses one hundred dirhams in silver, and five Mithqals of gold (the value of which would amount to two hundred dirhams), he would be liable to Zakaat. Similarly, if the value of gold and silver and rands and dollars, after being combined, amounts to, or is more than the minimum amount for Zakaat, than Zakaat becomes due.

If gold or silver contain some alloy - metal not liable to Zakaat - but MOSTLY gold and silver, they are to be accounted as pure gold or silver and the laws of gold and silver will apply to them.

THAT UPON WHICH ZAKAAT IS NOT DUE.

1) No Zakaat is levied on jewels such as diamonds and pearls except if one possesses them for sale. The same is true for all movables.
2) There is no Zakaat on interest earned from savings accounts. This entire amount must be given away to the poor and needy (preferably Muslims).

PAYING ZAKAAT AFTER TIME.

If a person possesses measurable things or weighable goods equivalent to the minimum liable to Zakaat (nisaab), for one year, but has not paid the Zakaat on these, and their value increased or decreased, then two possibilities arise: -
1) he pays the Zakaat in kind, which is calculated as one fortieth of his wealth.
2) he pays Zakaat based upon value, which is calculated as the value on the day of the obligation to pay the Zakaat, i.e., the last day of the year during which one possessed the amount on which Zakaat was due. For example, if a person came into possession of the nisaab amount of wealth on a certain day during the year, he should calculate the end of the year starting from this date.
This is the view of Imam Abu Hanifa.
Imam Abu Yusuf and Imam Muhammad hold the opinion that account should be taken of the value on the date of the actual payment of the Zakaat to the beneficiaries.

WEALTH WHICH IS DESTROYED AFTER ZAKAAT HAD BECOME LIABLE UPON THEM.

1) No Zakaat is necessary for a man who did not pay Zakaat when its payment was due, and subsequently lost his wealth on condition that he does not destroy the wealth himself. If, after being possessed by an individual for an uninterrupted year, all one's wealth is destroyed of itself, the Zakaat for that year falls away.
2) If part of this wealth is destroyed, the Zakaat drops proportionally. The Zakaat for the destroyed part of the wealth is forgiven by Allah.
3) Should the destroyed part be less than the minimum liable to Zakaat, then the payment of Zakaat remains unaltered.

PERSONS TO WHOM ZAKAAT CAN BE PAID

Zakaat can legally be paid to the under mentioned categories of Muslims which are specified in a single verse of the Qur'aan. There is no other beneficiary for Zakaat.

1. **THE POOR.** A poor person is one who possesses wealth, the whole of which amounts to LESS than the minimum liable to Zakaat (nisaab) or its value, from whatever type of wealth it may be. Such a person is legally considered poor even though he is in sound health and is capable of earning wealth.
2. **THE DESTITUTE** is one who has no wealth whatsoever.
3. **THE SLAVE** is one who has made a contract with his master that he will ransom himself with a certain amount of wealth.
4. **A DEBTOR** is one whose wealth, after his debt is deducted from it, is less than the minimum liable for Zakaat.
5. Those who are **striving in the cause of Allah.** They are:

a. the WARRIORS who, through poverty, are incapacitated and prevented from taking part in Holy war, and,

b. the PILGRIMS to Makkah, who, because of poverty, are incapable of returning home.

6. **THE WAYFARERS** are those who have wealth at home but not with them on the journey. They may be paid as much of Zakaat as is needed to support them in their travel.

7. Those employed in connection with the **collection and distribution of Zakaat** even if they are rich. They can be paid from Zakaat in proportion to their labour.

Zakaat can be paid to the following if they do not possess the Nisaab amount.

One's brother, sister, nephew, niece, uncle, aunt -both paternal and maternal - and one's parents - in - law.

The payer of Zakaat is allowed to give his Zakaat to all the categories of beneficiaries above. He is also allowed to limit his payment to any one of them, despite the existence of others in his locality.

THOSE WHO CANNOT BE GIVEN ZAKAAT.

[1] an infidel

[2] a rich man, i.e. one who possesses the minimum wealth liable to Zakaat, or its value, from whatever kind of wealth it may be - which is in excess of his basic needs.

[3] a rich infant.

[4] a person from the family of Hashim and their freed slaves.

[5] those from whom the payer of Zakaat is descended, i.e. his parents, grand-parents, and so on .

[6] those who have descended from him, i.e. his sons and daughters, grandsons, and granddaughters, and so on.

[7] one’s wife or husband.

[8] for the purchase of a shroud for the dead, and

[9] for the payment of the payer's own debt.

HOW MUCH ZAKAAT SHOULD BE GIVEN AT A TIME.

It is disliked to pay so much Zakaat to a single poor man as would make him rich - such that he possesses the minimum liable to Zakaat (nisaab) - after this repays his debt and after he gives each member of his family less than the minimum liable to Zakaat. Should the payment of Zakaat not elevate him, financially, to such an extent, then it is not disliked. It is praiseworthy to pay as much Zakaat to a single poor man as would prevent him from the need for begging.

GIVING ZAKAAT TO THOSE IN ANOTHER CITY OR AREA.

It is disliked to transfer wealth of Zakaat to a city other than one's own. This is, however, permissible if it is made for those who are : -

1) relatives of the payer,
2) more needy than the inhabitants of his own city.
3) more pious, OR,
4) more beneficent to Muslims by imparting useful knowledge.

WHO SHOULD PREFERENCE BE GIVEN TO WHEN DISTRIBUTING ZAKAAT.

[1] first to such a deserving one who is nearest to the payer among all his blood-kindred with whom marriage is not permissible in Islaam.
[2] then to his neighbour.
[3] then to the people of his locality.
[4] then to the people of his own city.

Sheykh Abu Hafs al-Kabir has said, "*The alms giving of a man is not received by Allah until he starts it with his needy relatives and meets their needs*".

SADAQAH ON THE DAY OF ID-AL-FITR

SADAQATUL - FITR.

WHO SHOULD PAY SADAQATUL - FITR?

At dawn on the day of Id - ul - fitr, the Auspicious Day at the expiry of the lunar month of Ramadaan, Sadaqah for that day, Sadaqatul al-fitr becomes obligatory upon every free Muslim who possesses the minimum wealth liable to the yearly Zakaat, or its value. Unlike Zakaat, it **does not have to be possessed for one uninterrupted year and nor does** it have to be for trade. It only has to be free from debt and from the basic necessities of life for oneself and for the members of one's family. Basic necessities mean those things which one needs for sufficiency only: These are: shelter, furniture, clothes, means of transport, weapons for protection, and tools for work.

FOR WHOM SHOULD ONE PAY SADAQAH ?

Such a Muslim as described above is required to pay the Sadaqah on the day of Id - ul - fitr:
[1] for himself ;
[2] for his small poor children. If these small children are rich, and possess independent property, this Sadaqah can be paid out of their wealth.

FOR WHOM DOES ONE NOT NEED TO PAY SADAQAH.

[1] A grandfather is not under any obligation to pay for his small poor grand-children. Another view, however, is that the grandfather takes the place of the father when the latter is absent or poor.
[2] The Sadaqah of the day of Id-ul-Fitr need not be paid by a Muslim for his mature offspring although they form part of his family, nor for his wife. If however, he pays this Sadaqah on behalf of his wife or adult offspring, without their express permission, their consent is understood by custom and it is lawful.

HOW SHOULD ONE PAY SADAQAH ?

This Sadaqah, payable by one individual, should be paid to one poor man. Jurists have disagreed on whether or not it is permissible for a person to divide his Sadaqah among several poor men. It is , however, correct to pay the Sadaqah of a number of individuals to a single poor man.

WHAT IS TO BE GIVEN AS SADAQAH ?

1) Sadaqatul-Fitr amounts to HALF a saa of wheat, or ONE saa, i.e. 270 tolas of dried date or barley. Note 7.5 tolas =87.48 grams = 2, 8125 troy ounces).
2) It is permissible to pay the value of these things in cash. It is better to give cash when the above items are easily available. When these items, such as barley, wheat or dates are scarce, then it is better to give these instead of cash.

WHEN TO PAY SADAQAH ?

The time when this Sadaqah becomes obligatory upon a Muslim is at dawn, on the day of Id - ul - fitr. The arrival of that appointed period is the condition for the obligation of this Sadaqah. Therefore, one who died or became poor on the eve of this period, is not liable for this Sadaqah. It is also not required from one who became a Muslim, or became rich, or was born AFTER this period.

It is praiseworthy to pay this Sadaqah before one proceeds for the performance of the prayer of Id - ul - fitr. Payment before or after this period is also correct. If payment was not made before this period, it will have to be made after, because the obligation continues until its is discharged. It is, however, disliked to do so later.

ANIMALS ON WHICH ZAKAAT IS FARDH

1. It is compulsory to give Zakaat on camels, cattle, water buffaloes, goats and sheep, i.e. any Halaal animal which can be slaughtered for Qurbaani in terms of Shariat when they:

   a. graze on the open field for the greater part of the year and are not stall fed;
   b. are kept for milk, breeding or fattening.

   Such animals are termed `Saa'imah'.
2. Zakaat on Saa'imah animals is calculated on number and not on value. Therefore, stud or thoroughbred animals and crossbred animals are treated alike for Zakaat purposes.

3. Where animals are kept for trade, Zakaat will be calculated and given as is done in commercial establishments, i.e. on the monetary value of each animal. The Nisaab is the same as that used for trading.

4. If one has a mixed flock of goats and sheep, and the number of each type of animal, individually, makes Zakaat applicable then the Zakaat for each respective group will be given from its own kind.

5. When the number of each type of animal, individually, does not make Zakaat binding, but the total of both kinds does amount to the Nisaab then Zakaat will be given from the type of animal which is greater in number.

6. If both kinds are equal in number, one has the option of choosing the Zakaat animal from whichever kind one desires. It must be noted that the Zakaat animal must be of the best.

ANIMALS ON WHICH ZAKAAT IS NOT FARDH.

1. Animals which are stall fed for six months of the year and then left to graze on the field for the remainder of the year are not `Saa'imah' and thus no Zakaat will be liable on their owner.
2. There is no Zakaat payable on animals which are reared for riding, or for transport or for one's own use or consumption.
3. There is no Zakaat on wild game.
4. There is no Zakaat on horses, donkeys and mules if they are not for sale.
5. There is no Zakaat on a herd which consists of calves only, till they reach the age of breeding. If such a herd has one animal which could be used for breeding, then Zakaat will have to be given on all of them. In this case that particular full grown animal will have to be given as Zakaat. If this animal, which is capable of breeding, dies, then Zakaat will still be necessary on the rest of the herd.
6. Zakaat is not applicable on sheep which are less than twelve months old.

THE TIME AND NISAAB OF ZAKAAT FOR LIVESTOCK.

1. The owner must have possession of the animals for one lunar year before Zakaat becomes Fardh.
2. The Nisaab for `Saa'imah' animals is governed by the number of animals in one's ownership and not by the monetary value of each animal. Refer to tables below for details.

TABLE OF ZAKAAT FOR SHEEP AND GOATS

The Nisaab minimum number of animals for Zakaat to apply is forty animals which are more than twelve months old. There is no Zakaat if the number is less than forty.

NUMBER	ZAKAAT
	1 year old
40-120	1 animal
121-200	2 animals
201-399	3 animals
400	4 animals

Thereafter for each additional hundred, one sheep which is one year old must be given as Zakaat.

TABLE OF ZAKAAT FOR CATTLE AND WATER BUFFALOES

The Nisaab is thirty animals. If one possesses less than thirty animals of this type, then Zakaat is not liable.

Number	ZAKAAT	
	1 year old	2 year old
30-39	1 animal	
40-59		1 animal
60-69	2 animals	

Thereafter, for every thirty animals, one, one- year-old animal should be given, and for every forty, one, two - year- old animal should be given as Zakaat. Example:

Number	ZAKAAT	
	1 year old	2 year old
70	1 animal	1 animal
80		2 animals
90	3 animals	
100	2 animals plus 1 animal	
110	1 animal plus 2 animals	
120	4 animals plus 3 animals	

TABLE OF ZAKAAT FOR CAMELS

The Nisaab for camels is the possession of five animals. There is no Zakaat if the number of animals are less than five.

Number	ZAKAAT			
	1 year old	2 years old	3 years old	4 years old
5-9	1 goat			
10-14	2 goats			
15-19	3 goats			
20-24	4 goats			
25-35	1 camel			
36-45		1 camel		
46-60			1 camel	
61-75				1 camel
76-90		2 camels		
91-120			2 camels	
125-129	1 goat plus		2 camels	
130-134	2 goats plus		2 camels	
135-139	3 goats plus		2 camels	
140-144	4 goats plus		2 camels	
145-149	1 camel plus		2 camels	
150-154			3 camels	
155-159	1 goat plus		3 camels	
160-164	2 goats plus		3 camels	
165-169	3 goats plus		3 camels	
170-174	4 goats		3 camels	

	plus			
175-185	1 camel plus		3 camels	
186-195		1 camel	3 camels	
196-200			4 camels	

Thereafter, for every additional fifty animals, the ratio will remain as shown in the scale from 155-200.All those between two prescribed numbers are exempted from Zakaat.

Miscellaneous Masaa'il

1. Zakaat will NOT be fulfilled by purchasing books for an institution, or land for public utility and made Wak'f.
2. Although a person dutifully gives his own Zakaat, he will be sinful if he does not remind his wife and adult children, or the members of his family who possess the Nisaab through savings, or whatever, to give their Zakaat.
3. It is Afdhal (best) to give one's Zakaat when it is due, rather than to wait for Ramadaan.
4. The Zakaat cannot be used for the Kaf'n of a deceased person who has no heirs, because at that time he/she cannot become the owner.
5. A dead person's debt cannot be paid from Zakaat.
6. Zakaat will not be collected by force, nor will it be collected from the property of the deceased, UNLESS the heirs have been specifically instructed to do so in the will, in which case, it will be collected from one-third of this property.

7. It is permissible to pay Zakaat for a certain number of years in advance - if the payer possesses the minimum wealth liable to Zakaat.
8. Zakaat may not be used for the erection of a Masjid, because Zakaat has to be made over to the person, or persons, entitled to it, and such delivery does not happen in this case.
9. If a person gives Zakaat to a person who was found to be deserving of it AFTER DUE DELIBERATION, but later found that the recipient was not really a deserving person, then, too, Zakaat is considered to have been discharged correctly.
10 Adoption of a divorce (hila) in order to escape the payment of Zakaat is permissible according to the jurist Abu Yusuf, but this is disliked by the jurist Muhammad .

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NOTE :
Laws in "Zakaat Made Easy" have been taken basely from the famous book,"Nurul Ezza" by Sheik Abdul Iklaas Hassanul Wafai Shrumbulay Hanafi (RA) and the tables from a publication entitled "Zakaat" by The Watervale Institute.

IMPLE TABLE FOR THE CALCULATION OF ZAKAAT.

1. Cash on hand...R.................

2.Cash at bank, savings or fixed deposits........... R.................

3. Stock in trade.. R.................

4. Gold, silver or jewellery............................ R.................

5. Debtors.. R.................

6. Income of properties.............…………..….... R..................

7. Shares (ruling price)............................... R.................

8. Goods in transit (if already paid for)........... R.................

9. Claims (acknowledged)........................... R.................

10.Sundry outstanding................................ R.................

T O T A L.... R.................

Less creditors... R.................

Total Zakaatable amount.............................. R.................
Zakaat at 2.5 % on the above........................ R.................

TAHAARAT MADE EASY

FOREWORD

All praise is for Allaah, the Rabb of the entire universe who blessed us with a complete, easy and comprehensive Deen-ul-Islaam as explained by His last and final Rasul, Hadhrat Muhammad (S.A.W) upon whom be countless Durood and Salaam. Peace be on the Sahaabah (R.A) who practised, preached and presented in Deen.

"Taharat (Purity) made easy" is a compilation of easy to understand laws based on the text of the famous book "Nuzul-Eassa" by Sheikh Abul Iklaas Hassan-ul-Wafai Shurumbuli Hanafi (R.A) with necessary additions from other commentaries of the text.

This book can be used as a revision text for adults and senior Maressah classes. It is also handy for those who have newly accepted the Deen of Islaam.

Kindly make Duaa that Allaah Ta'ala accepts this book just as He has accepted its original.

A.H.ELIAS (MUFTI)
SHAWWAL 1413
APRIL 1993

ON PURITY

KINDS OF WATER

There are seven (7) kinds of water that can be used to attain purity:

1. rain water
2. ocean water
3. river water
4. well water
5. water that results from the melting of ice
6. hail water and
7. spring water.

TYPES OF WATER

Basically there are 5 types of water:

1. Pure water, that is pure and is not detested – types of these are the seven listed above.
2. Pure water, that is pure but is detested – types of these are;

2.1. Water which a cat (domestic, not wild) has drunk or licked from, and the water drunk was little and not of large quantity,

2.2. Those animals which have blood and are difficult to avoid (e.g. fowl, hunting bird, snake, rat)

2.3. Those animals which have no blood (e.g. fly, mosquito, spider)- their leftovers are pure and even if they die in the water, it is still pure.

3. Zam Zam water.

3.1. It is not permissible for one in need of Wudhu or Ghusal to use Zam Zam water.

3.2. If one wishes to make Wudhu or Ghusal for the purpose of obtaining blessing then it is permissible.

3.3. It is not permissible to use Zam Zam water for istinja or washing of impure clothing.

4. Pure water that cannot make pure.
5. Water which has been used to remove minor impurity or which was used to make Wudhu when the previous Wudhu has not broken (to obtain coolness or to obtain Thawaab).

NON PERMISSIBBLE WATER

1. Water is called "used" (mustamal) when it separates from the body. Non-permissible water (Wudhu is not permissible with it) is water from the tree of fruit e.g. apple or watermelon – even if the water came out in its own (as stated in Zaahir Riwayat).
2. It is not permissible to use the water, which has changed from its original form i.e. its taste, colour, smell, liquidity (due to cooking or being overpowered by any other substance.) However if a cleaning agent has been added to the water which does not effect the liquidity and the nature of the water then it is permissible to use it.
3. It is not permissible to use water that is mixed with a solid substance that causes the water to loose its fluidity. Water that has not lost its fluidity will not (e.g. paint, etc)
4. About the quality of water.

4.1. a. When a solid does not change the quality of water, then this will not be regarded as over powering.
b. A fluid which has two (2) qualities e.g. milk (colour and taste but no smell and mixes with water to make one quality (colour) apparent, this will not be regarded as over powering.

4.2. When the following substance has three qualities and two (2) qualities become apparent in the water, then it will be regarded as over powering e.g. (i.e. smell and taste).

4.3. When the following substance has no added quality, e.g. used water or rose water (without its smell) then it will be assessed by weight. Thus if there is a mixture of 2 litres of used water and 1 litre of general water then

Wudhu is not permissible with the water. If the used water is less and the pure water more, then it is permissible.

5. IMPURE WATER:
5.1. Stationary water (i.e. water which is not flowing) which is less in quantity (10x10 yards0 in which impurity has dissolved. This small quantity will become impure whether the signs of impurity are visible or not.
5.2. Signs of impurity could be the taste, colour or smell, anyone of which begins to become apparent in the water.
5.3. If impurity has dissolved in water that is more than 10x10 yards, but so shallow that if one takes out 2 handfuls of water, the bottom becomes dry or visible, than the water will be impure.
6. DOUBTFUL WATER:
6.1. The water drunk by donkeys or mules.
6.2. If the containers of water are mixed and most of them contain pure water, then after deciding, one can make Wudhu and drink the water.
6.3. If there are more containers of impure water then only, decide and estimate for the purpose of drinking (not Wudhu).
6.4. If pure and impure clothing are mixed, then in most cases one has to decide and use the pure ones for there is a substitute for Wudhu (Tayammum) and not for clothing.

LEFTOVER WATER

When any living creature drinks from a small quality of water then the leftovers are of four (4) types:
1. Pure and it can make pure
1.1. The water from which man, (Muslim or kafir, in need of Ghusal or in a condition of haiz, young or old) or a horse or any animal (whose meat is Halaal) drank, then the leftover water will be impure.
1.2. If he drank or ate anything that is Haraam and then immediately drank the water, then the leftover water will be impure.
1.3. If he drank after vomiting a mouthful, then also it is impure.
2. Impure and its use is not permissible.
2.1. The water from which a dog, pig or a prey-eating animal, e.g. a tiger, cheetah or a fox drank than it is neither pure nor permissible to use.
3.1. In the presence of pure water it is Makrooh (Tanzihi) to use the water from which a domestic cat or a Free moving fowl or a hunting bird (hawk, eagle, etc.) or a caged bird or the animals that stay indoors (e.g. rats, etc) have drunk.
3.2. The leftover water of a scorpion is pure.
4. The water, which has the ability to make pure, is the leftover water of a mule or a donkey.
4.1. If no other water is found, then make Wudhu first with this water and then Tayammum and then one may perform Salaat.

CLEANING THE IMPURE WELL

1.1. All the water from a small well must be removed if (besides the dropping of a goat, sheep, buffalo, cattle, or a camel) any impure substance fell and even if it be a little, e.g. a drop of blood or alcohol.
1.2. If a pig falls in then even if it comes out alive and its mouth did not touch the water; the water must be removed. The same should be done if a dog, goat or a man dies and bloats up in the well.
1.3. If the well cannot be emptied, then remove two hundred buckets of water.
1.4. If a fowl, cat, or its like dies in the well, then it is compulsory to remove twenty buckets of water (thirty is Mustahab).
1.5. If a rat or its like dies in the well, then it is compulsory to remove twenty buckets of water (thirty is Mustahab).

The bucket, rope and the hands that remove the water, all become pure after the well has been emptied appropriately.

2. The well does not become impure by:
2.1. The droppings of a goat, cattle, horse, buffalo or camel.
2.2. The stool of a pigeon or sparrow or the dead body of an animal which has no blood (e.g. fish. frog, etc)
2.3. The animals that are born and die in water.
2.4. The mosquito, fly, wasp, scorpion or such an animal that man eats (on condition that it comes out alive and there is no impurity on the body).

3.1. When we find a dead animal in the well, then the water will be impure for the previous day and night from the time of discovery. Thus all pots and clothing have to

be re-washed. If the water was used for Wudhu, then the Salaat has to be repeated for the previous day and night.
3.2. If the animal is burst and swollen, then the water will be impure for the previous three days and nights, (if the time of falling is not known).

IMPURITIES AND ITS PURIFICATIONS

There are two types of impurities: Ghaliza (heavy) and Khafifa (light):

Ghaliza:

Examples of heavy impurities are: urine, congealed blood, carrion. Wet skin, the urine of those animals whose meat is not eaten, dog droppings, wild bird droppings and its saliva, fowl, duck and wild bird droppings and those things that when emitted from the body of man, breaks Wudhu.

Khafifa:

Examples of light impurities are: horse urine, the urine of animals whose meat is eaten and the dropping of dead birds.

SOME IMPORTANT MAS'ALAS

1. If any major impurity is on the body or clothes, then this will have to be washed off.
2. If however, the amount of impurity is of one dirham (old rand coin), or LESS, then there is no need to wash it off and Salaat, etc can be performed in this state.
3. It is better; however, to remove this impurity if one is in doubt as to how much it is.

4. For minor impurity, a ¼ of the area (e.g. finger, elbow, arm, etc.) is allowed to be left unwashed.
5. Tiny drops of urine (the size of a pinhead) can also be left unwashed.
6. Water and any like substance, which has the quality of making pure, or removing impurity can clean the clothing or body.
7. It is of no consequence if there be doubt as to the certainty of removal of the impurity.
8. Wet semen on the body or cloth becomes pure by washing it off.
9. Unseen impurity can be made pure by washing three times and squeezing it after each wash.
10. If the effect of such impurity is gone after one wash only, and there is certainty in the heart that purity has been attained, the one wash will suffice.
11. If there is a doubt while making Wudhu that a certain part of the body is not washed, then it should be washed. If there is a doubt after the Wudhu, then it does not matter. The Wudhu will be regarded as complete.
12. The following are impure things which can be made pure without washing:

a. All those parts of an animal which do not have blood flowing in them, are pure, e.g. cut feathers, horns, ivory, bones without meat.
b. The haraam animal's skin becomes pure by slaughtering it in accordance with the Shariat but not its meat.

c. Dead skin (besides that of pig or man) becomes pure after using purifying agents or by natural means, e.g. sand or sunlight.
d. An impure substance (e.g. dead donkey) becomes pure once it changes its original state (e.g. becomes salt or is burnt).
e. The things that are growing on the ground (e.g. trees or grass) will be classified as dry as soon as the ground is dry and it is not necessary for the growth (e.g. grass, trees, etc.) to become dry themselves.
f. Dry semen, if it can be scratched off the body or the cloth, leaves them pure.
g. Leather or its like becomes pure by removing the impurity of the surface even if it be wet.
h. The sword or its like becomes clean by wiping it.

13. When the impurity dries up on the ground then it is permissible to perform Salaat on it but it is not permissible to make Tayammum on it.

TYPES OF CLEANING

There are three categories of cleaning oneself from impurities. These are, in order of intensity:

1. Istinja
2. Wudhu
3. Ghusal

ISTINJA

METHOD OF ISTINJA

1. The left hand should be used to wash.
2. One should enter the toilet with the left leg, seeking help of Allaah from Satan, the accursed. The Duaa before entering the toilet is Mustahab.
3. Sit leaning on the left side for stool comes out easier in this manner.
4. After relieving oneself, wash with certainty until the bad smell and the napaaki is removed.
5. There are various methods for istinja, but great scholars like Sheikh Ibn Humam stated that the sequence and method is not important. The purpose is cleansing and obtaining purity so any proper method can be used. (Tahtavi)
6. To loosen the place of discharge is good for the health and purity because it assists in emptying ones body from the waste products and keeps one Paak for a longer period.
7. If water enters via the soft that produces during excretion, then water will be absorbed into the stomach. This will break the fast of a fasting person. To avoid this the fasting person should sit in a manner that prevents this (absorption) of the water from taking place by washing lightly, thus preventing the water from going in.
8. Method of istinja: -
   The manner of cleansing after relieving oneself is this. **A man** will wipe with the first stone from the front of the place of the filth to the rear. With the second stone, he will wipe the filth from the rear to the front. The third stone he will use for wiping the filth from the front to the rear. This procedure is to be followed when his

testicles are hanging loosely lest they might be defiled. If they are not hanging loosely, wiping will proceed from the rear to the front because this procedure effects cleanliness more.
A woman will begin wiping the filth from the front to the rear, in case the filth might defile her genitalia. After wiping the place of filth with three stones in this way, the individual will first wash his/her hand with water and will then rub the place of the filth with water by using the inner side of one finger, or two, or even three if necessary. The method of using the finger is as follows:
A man will slightly elevate his middle finger above his other fingers when starting the cleansing process; then, after washing to a certain extent, he will slightly elevate his second finger. He should not limit himself to the use of only finger.
A woman will slightly elevate her second finger and middle finger together at the start of cleansing, in case she might experience sexual pleasure from rubbing her genitalia. Increase may be made in the number of stone used and in washing in order that no smell of the filth remains.
A person **not** fasting should fully relax his hips so that the filth in the orifice may be removed fully. A **fasting** person, however, must not do this in case the water used enters and thus corrupts his/hers fast. On completion of cleanliness with water, a person will wash his/hers hands a second time and, if he/she is fasting, dry the hips before standing up – (in case the water still present at the genitals or the anus enters,

thereby corrupting the fast). This drying is also 'praiseworthy' for one not fasting.

9. It is compulsory for a man to be clean and to remove the effects of urine to the extent that his heart is certain (at ease), in accordance with his normal habit.
10. One has to be certain that all urine dripping is removed since it is not permissible to begin with Wudhu until this has been done.
11. Come out of the toilet with your right leg, while saying the Duaa:

"ALL PRAISE IS DUE TO ALLAAH WHO HAS REMOVED THE BURDEN AND WHO HAS MEAD IT EASY"

WHEN TO PERFORM ISTINJA

1. To cleanse the part where the impurity comes out of nay of the two outgoing passages is Sunnat.
2. When impurity comes to the extent of a dirham (old rand coin) perimeter on the body, then to clean it with water is Waajib.
3. If the impurity is over one dirham in size, then to wash it will be Farz.
4. If the impurity is less then one dirham in size, then to wash it will be Mustahab.

WHAT TO USE FOR ISTINJA

1. It is permissible to clean the private with a stone or its equivalent but to clean it with water is better. The best will be to combine the two, (water and stone).

2. It is permissible to use either water or stones when the stool or urine is not more than one dirham in perimeter.
3. It is Sunnat to purify the place from where the impurity comes out. To use a number of stones is Mustahab and not Sunnat Muakkidah.
4. It is recommended to use three stones and if purify can be obtained by less than three, then to use the remaining number is Mustahab.
5. It is Makrooh Tahrimi to clean the private parts with bones of food of man or animals, grass, bricks, coal, glass, lime or with anything to which one shows respect like silk, wool or cotton.

ETIQUETTES OF ISTINJA

1. It is not permissible to open one's private parts in the presence of people while in the process of relieving oneself or cleansing.
2. It is permissible to take into the toilet area any honourable name like Taweez, etc. provided if that is concealed in a proper wrapper, but it is best to remove these if this can be done without inconvenience.
3. One should not expose the private parts when standing, but only when coming near the floor to relieve oneself.
4. It is not a good etiquette to look at the private parts, the stool, the urine, or to spit or clean the nose, or to touch the private part or look at the sky while passing stool or urine.

5. To look at the private part or stool or urine results in forgetfulness. To sit for long in the toilet causes piles. (Mirqat Falah)
6. Impurity (the size of one dirham) that soils any area of the body has to be removed properly before performing Salaat. It is necessary to remove this impurity with water, as Salaat will not be valid if the impurity is not removed.

WHAT SHOULD NOT BE DONE WHILE IN THE TOILET

1. Note that those actions that are not permissible and Makrooh for the mature are also the same for the immature.
2. There should be no talking except due to a pressing need.
3. It is Makrooh Tahrimi to face the Qibla or have the back towards the Qibla while passing out waste even if you are within the city of Makkah, i.e. there are only walls between you and the Qibla (Ka'abah).
4. To face the sun or moon.
5. When in the open, do not face the coming wind or pass waste in water or in a pond, lake, river, or shade, or a hole, or when people generally walk, or under a fruit bearing tree.

WUDHU

HOW TO MAKE WUDHU

The person making Wudhu is referred to as Mutawad-dhi.

1. The Mutawad-dhi should try to face the Qiblah while making Wudhu.
2. When making Wudhu Niyyat (intention) of Wudhu, recite:

   (BISBILLAAH-HIR-RAHMAANIR-RAHEEM)
3. First of all, wash both hands as far as the wrists thrice beginning with the right hand.
4. Thereafter rinse the mouth thrice and use a Miswaaq. In the absence of a Miswaaq use a coarse cloth to clean the teeth.
5. If one is not fasting, then gargle as well. Thereafter put water thrice into the nostrils with the right hand and clean the nose with the little finger of the left hand. If the Mutawad-dhi is fasting, water should not be dawn higher than the soft or fleshy part of the nostrils.
6. Then wash the entire face thrice. The limits of the face for Wudhu purpose is from the limits of the hair at the forehead until below the chin and from ear to ear. Water must reach below the eyebrows as well.
7. This is followed by making Khilaal* of the beard.
8. The right hand, including the arm and the elbow should then be washed thrice. Then wash the left hand in exactly the same manner.
9. This is followed by making Masah** of the whole head, masah of the ears and masah of the nape (i.e. back of the neck) and khilaal of the fingers of both the hands.
10. Thereafter wash the right foot thrice, including the ankles and then the left foot in exactly the same way. Make khilaal of the toes.

*Khilaal: Interlacing of the fingers or to use the fingers to clean or passing fingers into the beard.
**Masah: Passing over with moist hands.

WHO SHOULD MAKE WUDHU

The purpose of Wudhu is to make the following things permissible; e.g. Quraan, Namaaz, Tawaaf, etc.
Wudhu becomes Waajib on one who is:

1. Intelligent (sane)
2. Mature
3. A Muslim
4. To have control over sufficient water so that you can accomplish the Faraaidh of Wudhu.
5. To have sufficient time to make Wudhu and join the Salaat. One can make Tayyammum for Eid or Janaaza if there is fear of missing it, if Wudhu is made.
6. To be in a state of minor impurity. (Tahtavi)

There are 3 conditions which make Wudhu valid:

a. Water must reach every place, if not- Wudhu will not be valid.
b. One must be Paak from Haiz, Nifaas or Janaabat.
c. That which prevents the water from reaching the bare skin such as wax, fat, etc – must be removed.

AADAAB (ETIQUETTES) OF WUDHU

There are fourteen etiquettes of Wudhu:

1. To sit on high place so that water does not splash on you.
2. To face the Qibla.

3. Not to seek aid from anyone else one is incapacitated.
4. To refrain from worldly talk.
5. To combine the intention with action (of Wudhu).
6. To recite respective Duaas while washing the limbs.
7. To recite Bismillaah on washing every limb.
8. To insert the smallest finger in the holes of the ears.
9. To shake or move tight rings.
10. To use the right hand for putting water into the mouth and nose.
11. To clean the nose with the left hand.
12. To make Wudhu before the times of Salaat, etc.
13. To read the two Shahadats after Wudhu.
14. To drink the left over water while standing (if the water was used from a container) and read:

"YA ALLAAH MAKE ME FROM THOSE WHO REPENT FROM AMONGST THE PURE."

WHAT TO WASH CAUTIOUSLY FOR WUDHU

1. It is permissible to wash the visible part of the thick beard. According to the correct opinion, water must also reach the skin of the thin beard.
2. Generally when the skin can be seen through the beard, it is not compulsory for the water to reach the portion of the beard that is hanging from the surrounding of the face and the portion of the beard hair which is hidden when the lips meet.

3. It is Farz to wash the portion that is between the hanging beard and the ear.
4. It is compulsory to wash the portion between the two joined fingers and the portion that is under long nails. It is Waajib to wash off things that are under the nails like flour. Generally things that have the quality of absorption are not Waajib to wash.
5. It is Waajib to move tight rings so that water can reach underneath and it is permissible to pour water over a wound if it covers any area of Wudhu and if some medicine has been applied for valid reasons. It is NOT necessary to make masah or repeat Wudhu after clipping the nails or cutting the moustache.

DOUBT

If doubt occurs:
1. While washing, then wash the area.
2. After washing, then the Wudhu is done. There is no need to repeat anything.

CERTAINTY

If one is certain after Wudhu that a certain area has been omitted, then wash that area only. The Wudhu does not have to be repeated.

FARAAIDH OF WUDHU

There are four obligatory acts in Wudhu;

1. To wash the whole face once from the hair of the forehead to below the chin and from earlobe to earlobe.
2. To wash the hands up to and including the elbows once.
3. To make masah of ¼ of the head once.
4. To wash the feet up to and including the ankles once.

SUNNATS IN WUDHU

There are eighteen Sunnats in Wudhu:
1. To wash the hands up to the wrists before washing the face.
2. To recite Bimillaahir Rahmaanir Raheem when commencing.
3. To use Miswaaq at the beginning of the mouthwash (to use the fingers if Miswaaq is not available).
4. To gargle the mouth three times, even if it is with one handful of water.
5. To take water into the nose with three handfuls of water.
6. To gargle and sniff properly for a non-fasting person (i.e. let the water go back of the throat and to the softness of the nose). This has seven Sunnats;

a. Sequence, i.e. – to put water into the nose first.
b. To do every action three times (gargling and sniffing).
c. To use separate water for the above.
d. To use the left palm.
e. To do it properly.
f. To move the water in the mouth and then eject it without drinking it.
g. To clean the nose.

If the above are not done by adhering to the seven Sunnats then the Wudhu will be made according to the Hanafis but the Sunnat will be discarded.
To blow the nose with the left hand is Mustahab but to blow the nose without using the hand is Makrooh for this resembles the behaviour of animals.

7. To make Khilaal of the thick beard (with a handful of water) from the bottom of the beard.
8. To make Khilaal of the fingers by interlacing them and to use the little left-hand finger to rub in between the toes, starting from the right little toe and moving anti clockwise till the left toe of the left foot.
9. To wash those parts which are Farz three times.
10. To make Masah of the whole head once.
11. To make Masah of the ears.
12. Even if it (11) be of the water from the head.
13. To rub and wash one part immediately after the other (i.e. the one part must not dry up while the other is being washed).
14. To make the intention – if drenched by rain or by diving in the water (sea, river, etc) then the Wudhu is valid but the Sunnat of the intention will not be gained unless intention is made.
15. To follow the sequence which has been stated in the Kitaab of Allaah, i.e. first the face, then the hands, then the Masah and thereafter the feet.
16. To start every action from the right side.
17. To make Masah of the head, starting from the forehead.
18. To make Masah of the nape (back of the neck).

N.B. Making Masah of the front of the neck is a Bidat, and should be avoided.

According to some Ulema, the last four are Mustahab.

MAKRUHAAT IN WUDHU

1. To use more than necessary.
2. To seek help from someone else without a valid reason.
3. To ignore or violate the commendable things in Wudhu.
4. To use less water resulting in the limbs being poorly washed.
5. To talk about worldly affairs whilst making Wudhu.
6. To splash the face and the limbs so that the water is splattered in all directions.
7. To wash the limbs more than thrice.
8. To make Masah of the head twice with fresh water each time.
9. To splash water from the hands after Wudhu.
10. To wash other limbs besides those which have to be washed without a reason.

THINGS THAT BREAK WUDHU

There are twenty things that break Wudhu:

1. When something comes out of the two exits. (According to the correct opinion, the air that comes out of the penis or vagina does not break the Wudhu).
2. When childbirth occurs and blood does not come out.
3. Any flowing impurity, e.g. blood, pus – even if it dies not come out from the two exits.

4. Vomit of food, water, clots of blood or yellow water which is a mouthful (i.e. the quantity which disables the person from speaking when in the mouth).
5. To vomit at short intervals, but the total quantity of vomited matter equals a mouthful.
6. When blood is more than or equal to the spittle.
7. While sleeping with the buttocks off the ground, (e.g. on the side).
8. If while sitting in sleep, the buttocks happen to lift off the ground then Wudhu will break, (e.g. before you get up) irrespective of whether you fall or not.
9. Unconsciousness.
10. Madness.
11. Any form of intoxication.
12. To laugh aloud in such a Salaat that Ruku and Sajdah (not Salaat-e-Janaazah). Even if this is done with the intention of ending the Salaat, the Wudhu will Break (Salaat will be valid, but Wudhu will break).
13. Contact of genitals of two persons in a lustful state,
   a. without a barrier between them, or
   b. If there be such a cloth between them that the body heat can be felt, (even if there is no emission of semen). (Mirqat)
14. Emission of semen due to shock, fall, etc.
15. Emission of dirty fluid from sore eyes.
16. Watery fluid from the woman's breasts that is accompanied by pain (not milk).
17. Ordinary bleeding of the uterus other than haiz (istihadah).
18. Fainting due to shock or disease.

19. A sick person going to sleep while offering Salaat in the lying down position.

THAT WHICH DOES NOT BREAK THE WUDHU

There are twenty things that do not break the Wudhu:
1. When visible blood does not flow out of the wound.
2. When meat, dry skin, etc fall off the body without blood or discharge (e.g. leprosy).
3. Any insect coming out of the ears, nose or the mouth.
4. Touching one's own genitals.
5. When vomiting less than a mouthful.
6. Phlegm, even if it is more than a mouthful.
7. To sleep in such a manner that your buttocks are completely on the ground.
8. To lean in such a position that if the object leaned upon is removed, the person will not fall.
9. To sleep in Ruku or Sajdah whilst one is performing it in the correct Sunnat manner (i.e. with alertness present in the limbs).
10. Laughing inaudibly or smiling during Salaat.
11. Emission of milk from a woman's breasts.
12. Becoming naked or looking at another person nakedness.
13. Haircut, removal of moustache, trimming of the beard or cutting the nails after Wudhu.
14. Embracing or caressing between male and female (Mahrams).
15. Emission of fluids (which are not napaak- impure) from the body like tears, sweat, etc.
16. Bleaching, even if it smells.

17. Changing the napkins of a baby or an ill adult.
18. Spreading lies.
19. Back biting.
20. Committing a minor sin.

TYPES OF WUDHU

1. FARZ. Wudhu is Farz for:

a. One who wishes to perform any type of Salaat even it be optional (Nafil).
b. Salaat-e-Janaazah (Funeral Prayers).
c. Sajdah Tilawat.
d. Touching the Quraan, even one Ayat.

2. WAAJIB (COMPULSORY):

a. For performing Tawaaf (circurmumbulation) of the Ka'abah.

3. MUSTAHAB

a. On awakening from Sleep.
b. To remain constantly in Wudhu: (to stay in a state of Wudhu at all times is Mustahab).

4. WUDHU ON WUDHU (i.e. to make a second Wudhu, without breaking the first) on condition that:

a. Some optional Ibadat was made after the first Wudhu.
b. There has at least been a change of place.
c. The water must be your own; especially when there is water scarcity.

1. After backbiting, spreading lies, slandering and after any sin.
2. After reciting of bad poetry,
3. After laughing loudly.

4. After giving Ghusal to the dead and after lifting (carrying) of the bier.
5. Before the time of Salaat and at prayer time, while in a state of haiz or nifaas.
6. Before the Ghusal of Janaabat (major impurity).
7. Before eating or drinking, when one is in a state of major impurity.
8. Before sexual intercourse.
9. At the time of anger.
10. On imparting Deeni (religious) education.
11. For reciting the Azaan, Takbeer, Khutbah, etc.
12. On visiting the grave of Rasulullaah (S.A.W).
13. During the stay on the plain of Arafat.
14. For making Saee between Safa and Marwa.
15. When making Zikr.
16. After eating camel meat.
17. To free oneself from the Ulema's (Imaams) different opinion, e.g.

a. After touching a na-Mahram woman or
b. After touching your private part.

According to Imaam Shafee (R.A) Wudhu breaks after (a) or (b) above.

GHUSAL

HOW TO MAKE GHUSAL

The following is he Sunnat method of making Ghusal. Proceed with Ghusal step by step as stated hereunder:

1. First wash both hands as far as far as the wrists. The hands should not be dipped in the basin of water for

washing. Water should either run from the tap onto the hands or poured from a container.
2. Wash the private parts of istinja (the private parts and the surrounding area). This should be washed whether there may is Najaasat (impurity) or not.
3. Wash the part of the body wherever there may be impurity.
4. Make full Wudhu now. However, if Ghusal is being made in a place where the water pools around the feet, then delay the washing of the feet until the end of the Ghusal.
5. After Wudhu, pour water thrice over the head.
6. Thereafter, pour water thrice over the right shoulder.
7. Then pour water thrice over the left shoulder. The water should be poured in such a way that the entire body is thoroughly drenched.
8. If the feet were not washed at the time of Wudhu, wash them now.
   N.B. While pouring the water, rub well on the body to ensure that no spot remains dry.

AADAAB (ETIQUETTES) OF GHUSAL

1. The etiquette's of Ghusal and Wudhu are the same.
2. That which is detested in Wudhu is also detested in Ghusal.
3. One making Ghusal should not face the Qibla.
4. One should not speak while making Ghusal.
5. One should not say any Duaa, etc – verbally.
6. When no one can see it is Mustahab to tie a lungi (loincloth) although it is permissible to bath naked.

7. After Ghusal perform two Rakaats of Nafil Salaat. (Mirqatul Falah).

THERE ARE ELEVEN FARAAIDH IN GHUSAL

1. Washing the inside of the mouth.
2. Washing the inside of the nose.
3. To wash the whole body once (no part to be left dry).
4. To wash the inside of the penis, if not circumcised) by moving the foreskin, if this is not difficult.
5. To wash the navel.
6. To let the water reach the roots of the hair (females do not have to untie the plait).
7. To wash the skin close to the beard.
8. To wash the skin close to the moustache.
9. To wash the eyebrows.
10. To wash the outer section of the vagina (i.e. the portion which is generally washed after urination)
11. Where people can see, - to cover the satr is Farz.

THERE ARE TWELVE MASNOON ACTS IN GHUSAL

1. Begin with the name of Allaah.
2. Intention.
3. To wash the hands up to the wrists.
4. To wash off all impurities.
5. To wash the private part even if there is no impurity on it.

6. Thereafter, to perform Wudhu (the parts that are Farz for Wudhu should be washed thrice).
7. To make Masah of the head.
8. Thereafter, to let water flow over the whole body thrice.
9. When pouring water over the body, start from the head.
10. After (9) wash (pour water over) the right shoulder, then the left shoulder.
11. To rub the body.
12. To wash the different parts of the body in such a way that the former is washed before the latter dries.

THAT WHICH MAKES GHUSAL FARZ

If any one of the following seven is present, then Ghusal becomes Farz:
1. Semen was found on clothing or on the body.
2. On inserting the penis into anyone of the two private parts.
3. After having relationship with the dead or an animal, semen was emitted into them (such an animal should be slaughtered or burned).
4. After being in a state of drunkenness or unconsciousness one discovers and strongly suspects the emission of semen.
5. After Haiz – monthly discharge of blood by females.
6. After Nifass – post child birth discharge.
7. If any of the above were experienced by a non-Muslim, then on accepting Islaam Ghusal remains Farz.

8. It is Farz to bath when semen comes out after cohabitation and after the monthly periods and after childbirth (when blood stops) irrespective of whether the napaaki (impurity) coming out is of a smaller or larger quantity.
9. Ghusal of the dead is Farz-a-Kifaya.

THAT WHICH DOES NOT MAKE GHUSAL FARZ

That are ten things that do not make Ghusal Farz.
1. Emission of fluid before semen.
2. Emission of fluid before urination.
3. To have a wet dream, without emission of seminal fluid.
4. If there is no bleeding after childbirth.
5. Seminal emission without lust, e.g. – on account of a fall, shock, or injury.
6. Having an enema (manual motion).
7. Insertion of finger or nay such thing into any of the two private areas.
8. To copulate with an animal or a corpse with no seminal emission.

GHUSAL IS MASNOON ON THE FOLLOWING FOUR OCCASIONS

1. On the occasion of Jumuah.
2. The two Eids.
3. Before entering into Ihraam.
4. For the Haji – in Arafat after Zawwaal.

GHUSAL IS MUSTAHAB ON THE FOLLOWING TWENTY-ONE OCCASIONS

1. On embracing Islaam in a pure condition.
2. On becoming mature (+ - 15 years).
3. On recovering from madness or unconsciousness.
4. After cupping of blood (blood removal as treatment).
5. After giving Ghusal to the dead.
6. On the Shabe-Baraat (15th of Shabaan).
7. On experiencing Lailatul Qadr (Night of Power)
8. On entering Madinah.
9. On entering Makkah.
10. On the morning of the 10th of Zil- Haj after Fajr Salaat for the stay at Muzadalifa.
11. For Tawaaf-e-Ziyaarat.
12. For the Salaat of solar or lunar eclipse.
13. For the Salaat of rain.
14. For the Salaat of fear.
15. When it becomes very dark in the day.
16. For the removal of strong wind whether it be in the day or during the night.
17. For Salaat-e-Khauf or Hajaat (fear of need).
18. For Salaat-e-Taubah (repentance).
19. Upon returning from a journey.
20. Raami Jimaar – pelting of the Jimraat during Haj.
21. For the one who is to be executed (prior to execution).

TAYAMMUM

HOW TO MAKE TAYAMMUM

1. Make Niyyat for making Tayammum. It will suffice to intend:
   "I am making Tayammum for the purpose of obtaining purity."
2. Then strike the palms of both the hands on pure (Taahir sand and after blowing off excess dust, rub both hands over the face in the motion of washing – ensuring no part of the face is left out.
3. Now strike both hands again onto the soil and after blowing of excess dust, rub both arms including the elbows in the motion of washing in the following manner:

3.1. After placing four fingers of the left hand under the fingertips of the right hand, pull them towards the elbow (of the right hand).

3.2. In the similar manner, beginning from the elbow, rub over the inner part of the right hand up to the fingers ending up by passing the inner part of the left thumb over the outer portion of the right thumb. After completing the right hand, do exactly the same with the left hand.

3.3. This is followed by making Khilaal of the fingers. In the event of one wearing a ring, it should be either be removed or rotated.

CONDITIONS FOR VALIDITY

For Tayammum to be valid, there are ten conditions:

1. Intention.

1.1. To make the heart steadfast (certain) upon doing an action.

1.2. The intention should be made when putting the hands on the thing upon which Tayammum is to be made.

Furthermore, the underlying should be present in the intention:

a. Intention of obtaining purity.

b. For the performance of Salaat.

c. For performing such an Ibadat that is not valid without purity, e.g. Salaat, Quraan Tilaawat, etc.

Thus if a person who is in a state of major impurity (needs Ghusal) and there is no water – makes Tayammum for reading Quraan, he cannot perform Salaat with the same Tayammum.

2. Tayammum is permissible under the following conditions:

2.1. To be one (1) mile away from water even if one is in the city (here is the qualification – if you reach the water before the expiry time of Salaat, then you will have to make Wudhu, if not, then Tayammum will have to be made).

2.2. To be sick (or due to a cold) when there is a fear that on using water, the condition will worsen.

2.3. Due to fear of an enemy (in battle, etc).

2.4. Due to thirst (if there is so little water that if you make Wudhu then no water will be left for drinking).

2.5. When the little water has to be used for cooking flour (basic simple survival diet) but not for curry.

2.6. Non availability of any instrument (e.g. rope or bucket) for the removal of water from the well.

2.7. On fearing that Salaat-e-Janaazah is going to be missed, but if one can join one Takbeer of the Janaazah Salaat then Wudhu is necessary.

2.8. If one fears missing the Salaam of Eid Salaat, then Tayammum is permissible (there is no Qaza Salaat for Janaazah or Eid).

2.9. One cannot make Tayammum due to fear of missing Jumuah, because can be made of Jumuah (i.e. Zohr).

3. Tayammum should be made on such a substance that is of the earth, e.g. soil, sand, stone, sea sand, (that which does not burn, melt or turn into ash).
4. Tayammum cannot be made on wood, silver or gold.
5. To wipe (covering) he whole area by rubbing so that not even a tiny area is left untouched.
6. To rub (Masah) with the whole hand or with most of the hand (i.e. three fingers or more). It is not permissible to rub with two fingers even if done repeatedly (this is allowed in Wudhu only).
7. Tayammum is made by striking inside (palms) of the hands twice on sand (even if these two strikes are done on one place). If there was sand or soil on the body, then this can substitute for the two strikes, if the hand was pressed over the body with the intention of Tayammum.
8. Tayammum which replaces Wudhu (i.e. to be free from major impurities such as Janaabat, Haiz, Nifaas).
9. To first remove the non-porous substance that prevent the dust from reaching the parts of Tayammum, e.g. wax, fat, etc.

10. In addition to the above, those things that make Tayammum compulsory are exactly the same as those mentioned in the Wudhu chapter.

WHEN TO DELAY TAYAMMUM

1. It is preferable to delay the Tayammum when there is hope of obtaining water (until the time of Salaat is about to expire).
2. I t is Waajib to wait for promised water even if the Salaat is missed and becomes Qaza.
3. It is Waajib to wait for the cloth or the medium of traction (rope) till near the expiring time of Salaat- then make Tayammum and do not let the Salaat go.
4. It is Waajib to search for water for a radius of four hundred steps.
5. If there is no fear of danger, then observe the birds flying, the greenery or wait for information regarding the availability of water.
6. It is Waajib to ask your companion if he has water. If he is not a miser and he sells the water, then it will be compulsory to purchase it at the market price if you have enough money (above what is required for necessities).

THERE ARE TWO FARAAIDH IN TAYAMMUM

1. To make Masah of the hands including the elbows.
2. To make Masah of the face.

THERE ARE NINE SUNNATS IN TAYAMMUM

1. To begin with Bismillaah.
2. To do the face first and then the hands.
3. To do these actions without intervals.
4. To move the two hands forwards and backwards after placing them on the sand.
5. To shake or dust off the hands.
6. To separate the fingers when putting hands on the sand.
7. To wipe the face and hands with three fingers.
8. To wipe the right hand first then the left hand.
9. To comb the beard with the fingers (Khilaal) after wiping the face.

MISCELLANEOUS MASAAIL ON TAYAMMUM

1. With one Tayammum one may perform any amount of Farz or Nafil.
2. One can make Tayammum before time.
3. If most of the body (or ½) is wounded, then one can make Tayammum.
4. If more than half is well (not wounded) then wash the good portion and make Masah on the wounded part.
5. Do not combine Ghusal (washing) and Tayammum.
6. That which breaks Wudhu breaks Tayammum.
7. If one has control over that much of water with which Wudhu can be made, then one must make Wudhu.
8. If a person has no legs or hands and the face is wounded, then he can perform Salaat without purity and does not have to repeat it.

MASAH ON SOCKS (KHUFAIN)

HOW TO MAKE MASAH OF THE KHUFFAIN (LEATHER SOCKS)

The method of Masah Alal Khuffain is as follows: -

1. Draw the fingers of the right hand on the upper surface of the Khuffain starting from the toes and ending (the Masah) at the foreleg (just above the ankle). The Masah should be done once only on each sock.
2. If the back of the hand was used to make the Masah, it will be valid. However, one should not unnecessarily depart from the correct Sunnat method.
3. It is not permissible to make Masah on the side or under the surface of the Khuffain.
4. It is Fardh to make Masah on each sock to the extent of three full fingers; i.e. the full surface area of three fingers must be drawn from the toes to the foreleg.
5. It is permissible to make Masah on socks for men and women for Wudhu, but not for Ghusal.

Masah can be made on any thick material (e.g. leather) which water cannot penetrate and which stands without support on the ankle while walking. (Mirqat)

CONDITIONS FOR MASAH ON SOCKS

1. Both socks are to be worn after washing of feet for Wudhu even if the person washed the feet first then immediately put on socks and then complete the Wudhu.

2. The socks should cover the ankles.
3. After wearing the socks one must be able to walk three to four miles therewith. Thus it is not permissible to make Masah on wood, glass, iron, etc.
4. If one of the two socks is torn to such an extent that the torn area adds up to more than the area covered by three small toes, then one cannot make Masah on such a sock.
5. The socks must stand firm without fastening and not slide down on the leg.
6. It must not allow water to penetrate.
7. For the Masah to be valid, the sock must be intact (to the extent of three small fingers of the hand) in front of the foot. If the front portion is cut, then one cannot make Masah even if the ankle portion is intact.
8. The Muqeem (resident) can make Masah for one day and one night, whilst the Musaafir (traveller) can make Masah for three days and three nights.
9. The starting time for calculating the time of Masah is from when the Wudhu breaks after wearing of the socks.
10. If the Muqeem made Masah and journeyed before one day and one night passed, then he can make Masah for three days and three nights.
11. If the Musaafir made Masah for one day and one night, and then became a Muqeem, then he should remove the socks or complete one day and one night (if he became Muqeem before this duration).

FARZ OF MASAH

1. The Farz in Masah is that area of three small fingers of the hand is to be wet.
2. The Sunnat method of doing this is by spreading the fingers from the front of the socks in an upward motion towards the ankles on each sock. This portion can be wet by cloth or falling water.
3. It is not Sunnat to make Masah three times. (Tahtavi)

WHAT BREAKS MASAH

Four things break the Masah of the socks:
1. All things that break Wudhu.
2. The removal of the sock (no matter how it comes out).
3. When water reaches more than half the foot.
4. On the expiry of time (24 hours for a Muqeem (non traveller) and 72 hours of a Musaafir (traveller).

THREE IMPORTANT MAS'AL'AS

1. It is not necessary to repeat the whole Wudhu after the expiry of time. Simply remove the Khuffain and wash the feet only.
2. Masah is not Jaiz on the turban, hat, burqa or hand gloves.
3. One cannot use one sock only and make masah on it.

MASAH ON BANDAGE

1. If there is a wound on the body, (or broken part of the body) on which a bandage or splinter has been tied, then one can pass the wet hand over it. It is then

Waajib to make Masah on the greater portion of the bandage.
2. It is Farz to wash the portion exposed between two closely tied bandage.
3. The difference between Masah over the socks and Masah over bandage are:

a. Before putting on the Khuffain one needs to be in a state of Wudhu, whereas this is not the case for Masah over bandage.
b. The Masah over Khuffain is limited for 24 or 72 hours, whereas Masah over a bandage will be permissible for as long as the wound has to remain free from water.
c. It is permissible to make Masah on one bandaged leg and wash the other.
d. Masah is not broken if the bandage falls off before the wound heals.
e. It is not Waajib (although better) to repeat the Masah on changing the bandage, etc.

4. If one has any ailment and is instructed not to wash a particular area, then it is permissible to make Masah if removal of the bandage, etc. will be detrimental. If even Masah is detrimental, then one can leave that out also.
5. It is not necessary to make intention when making Masah on socks, bandages or head.

HAIZ, NIFAAS, ISTIHAAZ

(ORDERS FOR VARIOUS STATES OF IMPURITIES)

Haiz (monthly blood discharge), Nifass (blood discharged after childbirth) and Istihaaza (blood discharge due to sickness).

A. HAIZ is blood that is discharged from a mature (baligh) woman from the uterus not to any ailment or pregnancy or menopause. Minimum duration for Haiz is three days, moderate five days whilst the maximum is ten days.
B. NIFAAS is the blood that is discharged after childbirth. Minimum duration of Nifaas is not specified (i.e. it can be for 1 minute or even less) whilst the maximum is forty days.
C. ISTIHAAZA is the bleeding which lasts for less than three days and more than ten days (and forty days in the case of Nifaas).

Minimum duration of purity between two Haiz is fifteen days and there is no maximum duration of purity, except when a Baaligh woman is continuously in a state of Istihaaza (i.e. bleeding due to illness). In this case her days of purity will have to be calculated.

THERE ARE EIGHT THINGS NOT PERMISSIBLE DURING HAIZ AND NIFAAS

1. Salaat.
2. Fasting.
3. Reading of an Ayat of the Quraan.
4. Touching of the Quraan (one can hold it with a separate piece of cloth).
5. To enter the Masjid.

6. Tawaaf.
7. Cohabitation.
8. To take passionate advantage of a woman from under the navel to above the knee.
9. When the maximum time period of Haiz or Nifaas and bleeding stops then cohabitation without Ghusal is permissible but if the bleeding stops before its normal time, then it is not permissible without Ghusal.
   N.B. Salaat should not be missed for it is Farz. After the expiry of Haidh or Nifaas.
10. If, after the bleeding has stopped there is so much time in which Ghusal and Takbeer Tahrima or more can be made, the Salaat missed will have to be redeemed (made Qaza).

Qaza of fasts missed during Haiz or Nifaas is necessary but Qaza of Salaat is not.

JANAABAT

THINGS THAT BECOME PROHIBITED WHILE IN THE STATE OF JANAABAT.

1. Salaat.
2. Reading any Ayat of the Quraan.
3. Touching the Quraan without a separate cover.
4. Entering the Masjid.
5. Tawaaf.

N.B. Zikr, etc. (other than the Masnoon Duaas) is not prohibited but should be avoided until purity is attained.

THE MAZOOR

1. A mazoor is the person who cannot keep his Wudhu because of continuous breaking thereof by a factor beyond his control, e.g. continuous bleeding, dripping urine, discharge of gas, etc.
2. A person becomes a mazoor if this condition lasts for one full Namaaz time. He continuous being a mazoor even if he does not continually bleed for the next Namaaz time.
3. If he stops bleeding, etc – for one full Namaaz time, then he stops being a mazoor (i.e. he needs a fresh Wudhu after it is broken).
4. A person should wait till the Makrooh time of Salaah for the Napaaki to stop. But if it does not, then make Wudhu and perform Salaat at its Makrooh time. In this instance it is permissible to deliberately delay Salaat.

THE WUDHU OF A MAZOOR

A. Duration:

1. Wudhu of a Mazoor lasts for one Salaat time; e.g. Wudhu made during the Zohr time will expire at the beginning time of Asr Salaat.
2. Wudhu will break before Zohr if any acct is done that breaks Wudhu under normal circumstances (i.e. besides that which makes him a Mazoor).
3. Wudhu for Fajr Salaat will break at sunrise.
4. Wudhu made after sunrise will last until the expiry time for Zuhr Salaat.

5. All actions which can be done while normally with Wudhu, are permissible for a Mazoor so long as he has Wudhu as specified above. These include Salaat (Nafl, Waajib or Farz), touching the Quraan, etc.
6. If a woman is a Mazoor because of Istihaaza (not Haiz) then cohabitation with her husband is permissible.

B. CLOTHING OF A MAZOOR

C. If the garments of a Mazoor become soiled while performing Salaat, it is not obligatory to wash it. Salaat can be made with these clothes, however care should be taken to avoid the napaaki from reaching the clothes.

PERSONAL HYGIENE

HOW TO CUT TOE NAILS

The following is the order on cutting toenails:
To begin at the small toe of the right foot and end on the small toe of the left foot.

HOW TO CUT THE FINGER NAILS

Right hand:
First the index finger followed by the forefinger, the ring finger and then the little finger.

Left hand:
First the little finger followed by the ring finger, the forefinger, the index finger, the thumb and lastly the thumb of the right hand.

HOW TO USE THE MISWAAQ

Method 1:
It is recorded in Kabeeri that the right upper jaw should be brushed followed by the left jaw, then the right lower jaw followed by the left lower jaw.

Method 2:
It is recorded in Bahr that the manner of using the Miswaaq is as follows:
The upper and lower teeth and the palate should be brushed beginning on the right hand side, at least thrice at the top and thrice at the bottom. Water should also be taken thrice.

Method 3:
The method mentioned in Shar-us-Sunnah is as follows:
The teeth of the upper and lower jaws on the right hand side should be brushed first, then the upper and lower jaws on the left-hand side. Thereafter, the teeth in the middle should be brushed (between the right and left-hand sides). It is preferable to brush odd number of times.

GLOSSARY

Hadathe Akbar : Greater impurity

Hadathe Asgar : Lesser impurity

Makrooh Tanzihi : Disliked

Makrooh Tahrimi : Near Haraam

Na Baaligh : Immature

Fardh (Faraaidh) : Obligatory

Masah : Wiping with moist hands

Sawaab : Reward

Niyyat : Intention

Khilaal : 1. Act of interlacing fingers of one hand with the other and then drawing them out.
: 2. Act of passing the fingers through the beard or
: 3. Act of passing a finger between the toes.

Mutawadhi : One making Wudhu

Aadaab : Etiquette's, respect or manners

Mustahab : Desirable or preferable

Miswaaq : A tree twig used for cleansing the teeth

Ghusal : Islaamic bath to obtain purity from major impurity

Haidh : Menses

Nifaas : Blood discharge after childbirth

Tayammum : Form of obtaining purity with sand

Musaafir : Traveller (82 km.)

Junub : One who is in the state of Janaabat

Khuffain : Special type of socks

Muqeeem : One who is not a Musaafir (traveller)

Istinja : Act of cleansing the private parts

Mazoor : An incapacitated person who remains continuously in the state of impurity

Nafl : Optional

Istihaadha : Blood discharge from the female due to some illness

Mustamal : Used

Soer : Left over

Maskhook : Doubtful

Sunnat Muakidah : Insisted Sunnah of Nabi (S.A.W)

Wudhu : Islaamic manner of ablution to obtain purity from minor impurities

Salaat-e-Janazah : Funeral prayers

Sajdah Tilawat : Ayat that makes it necessary to prostrate

Masnoon : Way of Nabi (S.A.W)

Ghaliza : Heavy or dense impurity

Khafifa : Light impurity